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CHRISTIAN WORK;

OR,

NEWS OF THE CHURCHES.

D. W. Smith



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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE debates on the Irish Church Bill in the House of Commons absorb all attention. The majorities have generally been considerably above a hundred. There is uncertainty as to the reception of the measure by the House of Lords. Numerous meetings have been held in all parts of the country in opposition to the bill; and a special conference convened in Dublin, consisting of clergymen and laymen of the Irish Church, have determined to oppose the bill at every stage. The voice of the majority of the people of the country is, however, in its favour.

The education question has occupied considerable attention in Scotland. The bill has been postponed in the House of Lords. With various amendments suggested, it is likely to give general satisfaction.

We continue to have most satisfactory accounts from Spain of the progress of the sale of the Scriptures and religious books, and generally of the willingness of the people to listen to the Gospel message. This is, of course, exciting opposition on the part of the priests, who would gladly crush religious freedom if they had the power. The present position of affairs in Spain continues to be uncertain; but we must hope, and earnestly pray, that the great boon of religious liberty may be preserved.

Father Hyacinthe has again been expressing remarkable sentiments as to Protestantism from his commanding position in the French pulpit. Speaking of America, he says: "The Catholic Church therein doubtless lives and prospers; but the different Protestant sects are deeply Christian, even in the midst of their lacking and errors." In regard to England: "Twice," he said, "I have

set my foot on English soil, and I felt and understood that the strength of England was the Bible." These are weighty words from a Romish ecclesiastic. It were earnestly to be wished that he might be brought to know the truth in its simplicity, and to become its eloquent expounder among his fellow-countrymen.

There is an extraordinary account from Würtemberg of the reappearance of alleged miraculous powers. Würtemberg is known as the great centre of German pietism, and there have been many similar manifestations reported at different periods. The number arriving daily at the little village where the cures are effected, is said to be 1,200. The pastor performing these cures has had notice of dismissal from the ecclesiastical authorities. His character is stated to be most exemplary, and the people have petitioned earnestly that he be retained.

We have intelligence of the progress of the Wesleyan mission at Spezzia, Vicenza, and other stations in Italy. These missions are making progress, though amidst the difficulties that encompass all others. It is well that the Evangelical churches should now be carrying on so many missions in different parts, each seeking to occupy its own field without coming into conflict with others. A deputation on behalf of the Waldensian missions, in which Signor Prochet, of Genoa, represented his own church, has recently been on a visit to this country. He represented the work in an exceedingly interesting light. Nothing would be of more benefit than for this excellent pastor to make a tour through all parts of the country, and plead the

cause of the missions of that venerable church of which he is a representative.

A very interesting and important discussion has taken place recently in Geneva on the vital principles of Christianity. A French professor from Neuchatel had come to proclaim rationalistic doctrines, when he was publicly and ably replied to by two of the pastors of the city. Jews, Mohammedans, Pantheists, Materialists, and Atheists are invited to become members of the new church. A church without a clergy, a religion without a catechism, a worship without mysteries, and a morality without theology, are the basis of the new system.

Dr. Wilson, now the most venerable missionary in India, who has been in the country for forty years, has received most signal tributes of gratitude and respect from all classes of the people. He is to make a tour of India this year, and to return home next year. He intends, however, to go out again, and to end his days in the land of his labours.

The revival in America continues to make progress. This movement is extending in different branches of the church, and the Fulton Street prayer meeting in New York has become again of increasing interest.

JOTTINGS. BY ORIENT.

BRAHMOISM IN THE PROVINCES, AND THE N. E. FRONTIERS OF BENGAL.

"BRAHMO" is an old name of God among the Hindoos, of doubtful origin and derivation. Perhaps the names of the elements, such as *Indra*, *Vayoo*, *Agni*, &c. (the firmament, wind, fire, &c.), given in the poetic portions of the Rig Veda, might be older; but with the very earliest dawn of philosophical thought, the names *Brahmo*, *Our*, &c. become prominent.

The term *Brahmo*, as a substantive, is in the neuter gender; whilst its derivative *Brahmâ* is in the masculine. *Brahmo* is said to be devoid of any attribute whatever. It is sometimes defined to be "*Sadchidenandamaya*," or the *essence of knowledge and joy*. No will, desire, nor action, is ever attributed to *Brahmo*. It does nothing—it merely exists.

This is the name selected by a number of educated Hindoos in Bengal for the object of their worship; hence they call themselves "*Brahmos*." When these meet together to worship, they call their assembly a "*Somâj*;" hence the name "*Brahmo-Somâj*." Those who call themselves by this name at the present time might be estimated at from 8,000 to 10,000 individuals. These have, in some measure, repudiated idols, rejected the authority of the Brahmins, and abandoned the grosser customs and observances of their forefathers. The external forms of their worship they have borrowed from the Christians.

This *Somâj* is a dead society; or if it can be said to possess any life, the symptoms of that life must be sought for only in Calcutta; in the pro-

vincial towns of Bengal no such symptoms are discoverable. In all towns and villages where a government school exists, a few English-speaking natives are usually to be found; should any of these evince any degree of zeal for religion, a *Somâj* is established. A few of these young men are to be found at Gowhatti in Assam, at Sylhet, and at Silchar in Cachar, and only at the principal frontier stations. Those usually meet at some hour on Sundays, and occasionally on week-days in the evening, to read a few prayers composed by some of the Baboos in Calcutta, sing *Brahmo* hymns together, and occasionally read a lecture, upon some branch of the economy of creation.

But their interest soon flags, the attendance falls off, and only a few of such as may possess a larger amount of religious feeling, and a deeper sense of the want of a religion, will continue to meet. The great majority plunge into the world, attending but little to any form of religion; whilst a number of the more thoughtful feel dissatisfied with *Brahmo* tenets and drop off. Nine-tenths may be too low an estimate of the *Brahmos* of fashion only, and not of faith—of only appearance, without any reality. This large class make it their sole aim to be reckoned among the anti-idolatrous "*reformers*"; and still to conform so far with the idolatrous customs of their forefathers, and the domestic religious observances prescribed by the Brahmins, as may be necessary in order to secure for them domestic and social

peace to follow their worldly avocations with tranquillity. The most zealous of the idolatrous Hindoos are very tolerant of this class. The feeling is universal in Bengal, that, if education continue to spread, Brahminical Hinduism must vanish, and ultimately disappear within a generation or two.

Brahmoism is not a religious sect, nor can it become such without changing its creed and standards. No Brahmo can define his own faith, so as to distinguish it from the faith of mankind in general, excepting in a negative sense. In the present state of Brahmoism, the faith of a Brahmo is merely the negative of any book revelation. Something within man, and in creation around him, must be the only test and standard of all religious faith; anything outside that, in the shape of a book revelation, is simply some form of superstition, more or less gross.

With one Brahmo the test of his religious belief is his conscience; with another his reason; with another his intuitions from his standard; with another the economy of creation taken as a whole; and with another some influence of divinity upon the mind of each individual in answer to that individual's prayers.

If by the phrase "Natural Religion" be meant the perfect accordance of the human mind, in all its faculties, with the will, character, and attributes of a Supreme, Infinite, and Perfect Being; and also the complete accordance of the laws of mind with those of physical creation, then Brahmoism in its present form is not "Natural Religion;" for all Brahmos admit that man in his present state, is morally imperfect and depraved. That inevitable admission renders the possession of "Natural Religion," in the sense just mentioned, an impossibility. If a rupture has once taken place between the will and other mental faculties of man, and the will and character of his Maker, it is obvious that such a rupture cannot be repaired excepting by a renovation of man in all his faculties and moral relations on his side; and a pardon worthy of God, and consistent with his nature and law, on his side.

The Brahmos speak of *pardon*, but the only notion of the pardon they speak of is the withholding of the punishment due for certain wrongs in thought and action, leaving the guilt thereof unpunished, and the depravity unreformed. Some of them, indeed, speak of their self-originated repentance and contrition, as a just and adequate punishment for their guilt; and of their own self-originated efforts to reform all errors, rectify

all alienations of the will and affections, and remove every discord between man's moral nature and that of his Creator, as the sufficient, the only means of reconciling man and God.

Those who speak of Divine aid being vouchsafed to each individual to enable him to repent, reform, and renovate himself, employ arguments much too lame and feeble for Europe, even during its dark ages. They seem not to perceive that if such Divine influence be granted to the individual in accordance with his own volition and judgment, such volition and judgment must be already upright and good, and stand in no need of aid. If, on the other hand, the Divine influence be given irrespective of, or against the volition and judgment of the individual, man ceases to be a man in the result, whatever that may be, and consequently can derive no benefit and receive no reward from the action of a superior power upon him contrary to his own will and judgment. Moreover, the nature of the moral relation between guilty man and his Maker, and the justice of vouchsafing such Divine grace and mercy, whilst God's moral law is still unsatisfied, and Himself dishonoured by the voluntary disobedience of his rational creature, is a question which is always held in abeyance or concealed. The usual plea of the Brahmos is to magnify mercy at the expense of justice in God; or to apply the comparison of a parent, a master, or a king pardoning by simply withholding or modifying the punishment which his rules or laws had declared due for the particular offences, to the case of the relations between man and his Maker.

Natural theology, in all systems, is but a phrase of doubtful meaning, any further than the moral nature and relations of man are concerned. The arguments usually termed the cosmological and teleological arguments in Europe, are adopted by the Brahmos in their full extent; but it has not been known hitherto, that they have attempted to derive the theology of nature from the *moral* nature and attributes of man as distinguished from physical nature. At present they appear to possess no defined and concentrated theory either of theology or of morals—they move in a chaos.

One of the cardinal defects of Brahmoism, as of every other system of legalism, is, that its votaries look only at the obstacles and difficulties in the way of reconciling man to God; but always evade those in the way of reconciling God to man. Their only great question is:—"How can man be

made willing to conform himself to the Divine Will?" never, "How a justly offended Law-giver can be made willing to be reconciled to man, and receive him into his favour?" The idea of a God jealous of his own law and honour finds no place in Brahmo faith, that of goodness, mercy, love, alone forms his character. Whilst objecting to the biblical view of the Divine character, they overlook the fact that the rational and the biblical views are identical in this particular; and that reason no less than the faith of the Christian demands that Divine justice must be equally conspicuous and equally spotless as Divine mercy and goodness in the rescue of man, if rescued he is to be.

Upon the question "Whether repentance, contrition, or even remorse be primitive in their nature; or whether they be states of mind produced by human nature itself, in consequence of the moral disorder introduced into that nature by the entrance of sin," no enquiry worthy of being mentioned has been made by any of the Brahmos. Upon this, as upon all other inconvenient questions, Brahmos chose silence. Nor do they agree together as to whether the said repentance, which most of them call the just punishment for sin, be a voluntary state of mind, originated by human efforts alone; or an act of omnipotency originating a state of mind irrespective of, or contrary to, the human will; or both these combined. "Whether a self-inflicted punishment be the kind of punishment demanded by the moral law," is a question which is also usually avoided in their speculations. In brief, a system of theology they have not; but with Parker, Newman, and writers of that class, they try to conceal the enormities of human guilt and depravity, and establish a system of speculation, upon a Divine character of their own invention—a system that must inevitably fall, for want of a foundation in truth, however beautiful the phraseology may be in which it is represented.

The old Unitarian assertion, that human knowledge and human faith must be commensurate, has been adopted by most of the leaders of the Brahmos from the time of Kan Moham Roy downwards; but they have introduced nothing new into it, they have merely continued to repeat it in its old refuted and exploded form.

To attempt to make the erroneous notion of the commensuration of human knowledge and human belief the foundation of faith for Brahmos, or any other set of men, in the oneness of God, in this age of criticism, shows a very considerable want

of originality of thought and of reflection. For it is obvious, whether we *believe* the one God to exist as one Person, one Substance, or one Being, that we can know nothing of Him excepting by means of his attributes; nor of those only according to the degree of their manifestations. Whether He exists as one Person, or as a triune Being, we have no means whatever of knowing, it is merely a matter of faith; nor can such a question become matter of faith, unless we have faith also that He has been pleased to reveal his mode of existence in this particular. If He has not, we can know nothing of the mode of his existence; if He has, that revelation becomes the necessary foundation of our faith upon the subject.

But in order to show the folly of attempting to make the assertion that human faith and knowledge are co-extensive, the foundation of any creed, there is no need of referring to the mysteries of the spiritual world; the simple matter of the existence of a stone, or of any other physical object of knowledge, supplies abundant evidence. Certain properties of the stone only are known, and are knowable; but the learned and the ignorant alike believe that those are the properties of a substance, which serves as their abode and refuge—since the conception of qualities destitute of a refuge, and existing *per se*, is an impossible one. But the substance itself is unknown and unknowable, as far as the faculties of man, in their present state, are concerned. Still the old assertion, "I cannot believe what I am unable to comprehend," continues to be repeated in Europe and by the Brahmos as the groundwork of their faith upon the most mysterious of all subjects. No assertion of this kind can ever decide the question of the Deity's mode of existence as a Unity or as a Trinity.

The external form of Brahmo worship is a borrowed one—it is, in fact, only the Christian form of prayer, singing, and lecturing. To a Christian there is nothing offensive in their worship excepting its want of heart, of warmth, of life. There is, however, one Hindu feature in it as conducted in most places. The old Vedic chant, and a few Vedic phrases—such as "our, tat, sat," "Ekamevadityam," and a few others—have been retained. This was excusable when Kan Moham Roy and his colleagues attempted to make the Vedas and Upanisheds their textbooks; but in the hands of such men as Keshab Chunder Sen, and a few others of like earnestness, it seems incongruous and repulsive; so utterly destitute of nature and common sense are

the drawling chants of the *Sama Veda*. The great depôt whence Brahmoism is supplied in Bengal, are the government schools and colleges. Not one in a hundred of the thousands who attend missionary schools and colleges ever join the "Somâj." The reason is sufficiently obvious. In the former, the intellectual faculties alone are trained; no teacher is permitted to call the moral and religious faculties into exercise under penalty of dismissal. In the latter, both the intellectual, and moral, and religious faculties, are bought under training together more or less. Hence the mental stand-point of the latter, when they leave their studies, is much higher and clearer than that of the former. The thoughts of the first are entangled amongst the objects of the physical world and their laws, where his education left him; whilst those of the last obtain a wide, though a misty, view of his moral and religious relations with the Divine and the Infinite. The one is made aware of his need of religion from his own reflections and from the deep feelings of his heart, in spite of the defects in his mental training; the other has been taught his need of a true religion during his training, and is entangled only by domestic and social difficulties, or by a want of depth of genuine feeling of his moral state. The one renounces idolatry and its observances merely because they appear puerile and foolish to the enlightened men who taught him, and to himself in the light which he has borrowed; the other not only abandons but condemns idolatry as degrading and sinful. The former with half his faculties—the half facing himself and physical nature—enlightened, and the other half still asleep and untouched—and that half the spiritual, the moral, the Divine one—until his own reflections and sense of want aroused him to seek a religion—a religion woven by himself and out of himself, might do to save his name from being dishonoured as a godless man, and his pride from the stigma of having borrowed a religion from outside of the land of his forefathers. He set about the task, and Brahmoism is the result; the latter with his awakened and enlightened moral faculties, was already standing upon a vantage-ground from which he could survey the degraded and helpless condition of man, the nature of sin, the purity and extent of the law which had been transgressed, and the utter impossibility of crossing the chasm that separated man from God, unless God should provide the means, and show the way. Whilst the man whose education began and ended with physics, was wandering

from Vedas to Upanishads, from those to nature, and, bewildered in the mazes of his own imaginings, finding no rest; his neighbour, whose whole faculties had been partially enlightened, was wading amidst difficulties of a domestic and a social nature, nor was the force of his religious feelings sufficiently strong to carry him over them, to the calm tranquillity of the peace that lay beyond them.

These two classes are going on increasing in number, in strength, and in influence, year after year. Neither of them possesses a religion that can give life, rest, and peace. Of the two, the influence of the Brahmos is greater because of their union and superior activity. But among the educated Hindus there is a class more numerous than either of the above—that of worldly-minded materialists. This class reject the observances of Hinduism chiefly in matters connected with eating, drinking, dressing, and the like. In matters of morality and religion they are utterly indifferent. "Enjoying everything that the world offers at present, and let the future take care of its own affairs," appears to be the motto of this class. The influences of all these classes unite in undermining Brahminical Hinduism, and in bringing the teaching of Brahmans into disrepute, and idolatry into the dust, whence it arose.

In the rural districts of Bengal, and in the villages, to establish a *somâj*, or society, would probably be impossible. In provincial towns, excepting those in which government seminaries keep up the supply from new comers, such societies soon wither away and vanish from mere inanity, there being no "Spirit of Life" in the system itself. A little opposition may periodically stir up the party zeal of its votaries; but the convulsions of electricity cannot supply the place of the functions of life. Mohammed was right in making *Jihads* or religious wars essential conditions in his creed; and his successor, Kaliph Omar, was right in ordering the destruction of the Alexandrian library. The former serves as the galvanism to keep up the convulsive activity of his followers; and the latter made an attempt to secure the state of ignorance and darkness necessary to induce them to believe those electric convulsions to be life. But a religion of peace, such as Brahmoism professes to be, must derive its life from heaven, or it dies.

There is nothing extraordinary in the rise of Brahmoism regarded as a social fact, if we consider the state of religious feeling among the Hindus in Calcutta forty years ago. The flood of

scientific knowledge which has set in from the west, had floated and raised the Hindu intellect above the gross idolatry of his country; the prohibitions and watchfulness of the British rulers of the day prevented every ray of religious light from penetrating into the moral nature of the students. The young men were turned out into society with half of their faculties cultivated, and the other half untouched. The cultivation destroyed Hinduism; and the neglect created a blank. The young men were too far enlightened to worship monstrous forms of wood and clay, to pay religious adoration to a river or the *Tootsee* shrub, or to repeat daily such incoherent incantations as:—*Ong, Droong*; or *Houng*; or *Kring*, *Krang*, *Kroh*, *Phat Swaha*; or *Hrang*, *hring Sah*, *Soorjaya nāmah*; or *Oing*, *Kring*, *Shring*, *pheng*, *Kshoung*; or *Dring*, *Droong*; or *Maha Lukshmaya nāmah*; and such like senseless *Mantras* or prayers, which constitute the Hindu's means of salvation, and which must be repeated throughout life. But as their teachers had neglected to supply anything instead of those idolatrous observances, the earnest and thoughtful among them set about constructing a system of religion for themselves. Thus the ever-varying creed of the Brahmos arose.

Though the Brahmo mind has been hitherto carving upon rotten wood, and labouring and wandering among the miry places and marshes of depraved humanity, seeking for the waters of life, yet breathings have already commenced to issue from the ranks of the Brahmins which indicate that the earnest minds among them begin to grow weary, and to suspect that life and immortality must be sought in another direction than human intuition. Able and powerful lectures have been delivered by learned and earnest Brahmos in the hearing of thousands of their countrymen, upon such subjects as, "The Bible is an Asiatic book;" "All the nations which have made the Bible the groundwork and foundation of their laws, social morality, and religious belief, are educated, elevated, civilised, progressing—and they alone—why?" "If a perfect teacher of humanity has appeared among the sages of the past, that Teacher was Jesus Christ; the teaching of the Bible is all founded upon the idea of bloody sacrifices—What is the origin of that idea among the Race?" and several other cognate subjects.

Though these are but indications of the future of Brahmoism, yet they are indications pregnant with meaning to those who watch closely the

workings of society. The Brahmos may yet under some other name and form prove to be the destroyers of idolatry and the regenerators of India. It is probable, indeed, that they shall never submit themselves to the peculiarities and dogmas of the sectionalities of Western Christianity—but it were a misfortune if they did—but the day is coming when they shall claim the Bible for the standard and test of their faith and actions; and draw their own dogmas and forms from its sublime teaching. The water is likely to be purer from the fountain head, than from the muddy streams.

In the provinces of India, Brahmoism in its present form can never flourish. Its life and activity, even in Calcutta, depends entirely upon the earnestness and energy of a few individuals, not upon anything that the Brahmo creed possesses within itself. If every Christian missionary could divest himself of every trait and every feeling of sectional peculiarities, ere he steps on the shores of India, and offer his right hand of fellowship to the earnest Brahmo, with the naked Bible in it, uncharitable feeling would soon disappear. As a religionist the Brahmo is far superior to the Moslem, in every respect. But it cannot be expected, probably, that every missionary can be a large-minded and a great man. The main object of all Christian labours of this kind, however, should be to elevate the Brahmo mind into the platform of the Bible as the sole message of God to man, for his reformation in this, and his happiness in the coming world.

There is another class of natives now increasing rapidly in Bengal. Most of those natives who have visited England to complete their education, and also those who have obtained the degree of Master of Arts in Indian Universities, stand aloof from the Brahmo Somāj. Whether from a sense of dignity forbidding them to mix themselves with the crowds of youth who frequent the Somāj, during their school-days, or from want of religious faith, it is difficult to decide. One of this class, an M.A., and an intelligent and able Deputy Collector under the Bengal Government, delivered himself once, in the hearing of the present writer, to the following effect:—

"We natives make no progress whatever—we only talk. That no genuine reformation has yet commenced amongst us, whether educated or uneducated, is sufficiently proved by our domestic habits. Our wives and daughters are brutally ignorant, and all our females are uneducated, our customs unchanged, our social state still continues

as patriarchal as ever. We *do* nothing, we simply *talk*. Besides we have no religion at all. We have lost our hold in the religious forms of our fathers; and have taken hold in no new ones. We cry 'conscience,' forgetting that conscience itself—like all our other faculties—is corrupt, and may mislead us. It seems to me that civilisation everywhere leads to atheism or materialism. No sooner did the mind of Europe break loose from the spell thrown over it, by Luther and the other leaders of the reformation, than scepticism, as regards the Bible, Christianity, and all forms of religion, began to spread; and as independence of thought extends, scepticism continues to spread. Thus both Hinduism and Christianity lead to the same end. As to the tenets of the Brahmos, who make conscience and intuitions the sole fountain of religious knowledge, it is sufficient to remark to

show the folly of the system, that neither conscience nor intuition can teach them whence they came, whither they go, or what are their relations with invisible objects. You are perfectly right in holding that, without a revelation, we are utterly in the dark on these matters."

Such were the deliverances of an intelligent member of that class; and no doubt the majority of his brethren of the same class wander in similar mazes. These have already gone too far to find rest in Brahmoism. In all matters of religion, this class is out at sea battling manfully with the waves, without a stay or shelter; whilst the Brahmos cling to the seaweeds, and are tossed about by every wave that bends a weed. The cry for a rock will come from both parties sooner or later.

MONASTIC LIFE IN BELGIUM.

"THE Benedictines of the Congregations of France"* is the title of a very interesting and curious book that has just appeared from the pen of Dom des Piliers, a professed monk of the Abbey of Solesmes, in France, and the Founder and first Superior of the Abbey of Acey. After a graphic description of the every-day life led by the monks, he gives an account of the serious differences which arose between himself and his Superior, and which led to his retiring from the Order into private life, where he has gained general esteem by his straightforwardness, and the persevering industry with which he is endeavouring, by his own exertions, to earn his livelihood. His book is disfigured by no exaggeration, and the case he has made out against his Superior is supported by numerous authentic documents which he has in his possession, signed by his Superior himself, as well as by persons of distinction in the Church of Rome, whose friendship and regard he seems to have enjoyed until his secession. The tendency there is just now in certain quarters to exalt the merits of "religious life" as a means of working out one's salvation, gives a peculiar interest to a trustworthy narrative of facts, showing that monasteries and convents are not abodes of peace from

which human frailties and evil passions can be effectually shut out.

It was in 1846 that Dom des Piliers, then twenty-five years of age, left his vicarage of Clairvaux to enter as a novice the Benedictine Monastery of Solesmes, founded by Dom Guéranger, first mitred and crosiered Abbot and Superior of the Benedictine Congregation of France. A man of great energy, and still greater ambition, unscrupulous in the choice of means by which to attain his ends, Dom Guéranger is well known in and out of France as one of the most active leaders of the Ultramontane party. He took a great part in the controversy that caused so much bitterness and disturbance in the Church of France, on the substitution of the Roman for the Gallican liturgy. Solesmes was then the rendezvous of many of the celebrities of the time; the writers of the *Univers* went there to seek inspiration for their violent attacks on the Gallican bishops; and there Montalembert finished his "Life of St. Elizabeth of Hungary," and collected the materials for his "Monks of the West."

It will not be supposed that the Gallican bishops encouraged their clergy to go to Solesmes. Even the Bishop of Mans, in whose diocese it is, was regarded there as an enemy. Dom des Piliers had thought it prudent to leave his vicarage without waiting for the permission he

* *Les Bénédictins de la Congrégation de France. Mémoires du R. P. Dom. P. M. R. des Piliers.* Brussels. 1868.

had applied for, and, when passing through Mans, took care not to call on the bishop. On his arrival the Superior inquired how he had managed to gain his point, and hearing how matters stood, remarked, "These good bishops are really wonderful. They care little for the rules of the Church. . . . They are capable of anything; their will is law; and what absurdities and injustices in their administration!" Language that reminds one of that held by our own Ritualists in speaking of those Anglican bishops who do not favour their innovations.

After passing a few days in retreat under the direction of the *Révérendissime*, Dom Guéranger, as he is called, Dom des Piliers entered on his noviciate. It may be interesting to know how the day was spent, the same rule being followed, with some slight difference, by the professed monks as by the novices. At 4 A.M. the bell rang, and the "exciter,"—at that time the R. F. Viscount de Gasville, ex-secretary of the French Embassy at Rome,—came round to awaken the monks: entering each cell with a dark lantern in his hand, he lit the candle, crying aloud, "Benedicamus Domino" (Bless the Lord), to which was answered "Deo Gratias" (Thanks be to God); and on leaving, "Laudetur Jesum-Christum" (J. C. be praised),—answer, "Amen." At 4.30 commence matins and *Laudes*; after which all retire to their cells to read the Scriptures, or some ascetic work. "During the two years of my noviciate," says Dom des Piliers, "I followed the plan of reading on my knees three chapters of the Old or New Testament. Thus every year I read through the whole Bible. It is through this thorough study of the word of God that I have formed for myself a Christian conscience, incapable of bending to the caprices of superiors who dare to put their own depraved will in the place of that of God who alone has the right of dominating over man."

At 6.45 the monks assemble in the choir, and pass half an hour in meditation, or silent prayer, followed by the office of *Prime*. They then breakfast in silence, standing with their heads uncovered. At nine grand mass, preceded by *Tierce*, and followed by *Sexte*. Each professed monk, in turn, sings mass for a week, a privilege not allowed to novices. Two hours are then devoted to study.

Dinner takes place at twelve. It is preceded by the chanting of a long grace, accompanied by profound inclinations made with the hands crossed

on the knees. The Reader then asks the Abbot for his benediction. All take their places, and at a signal from the Abbot the Reader chants a few verses of Scripture in Latin. All this time the soup is getting cold: at last, at a second signal they unfold their napkins, and begin their dinner, during which some book is read. After another long grace, and a few minutes' prayer for grace to spend the recreation in a holy manner, all adjourn to the garden for an hour, or longer, on fête days. During this interval no games are allowed, as they are in the seminaries; the novices pass it in criticising the absent, the Bishops, the Jesuits, and the country curés, of whom they tell all sorts of stories, and whoever did not join in this gossip was looked upon as narrow-minded and ridiculous. The rest of the day is spent in prayer, in study, and at church, in hearing vespers and *None*. At seven, supper, a second recreation, then *Complies*. Lastly, they assemble for self-examination, and to receive the indispensable blessing of the Abbot. At nine they retire, and by ten all must be in bed, and their lights extinguished.

Punctuality in the observance of all these practices is vigorously enforced on all, except the Superior, who appears to have placed himself above the rules of his order, which require him to teach by example as well as by precept, lest, after preaching to others, he should himself be a cast-away.

One of the most curious customs of the monks, and one that fitly illustrates the importance they are made to give to things perfectly insignificant, while neglecting the weightier matters of the law, is the *Chapitre des Coulpes*. This chapter of Trespasses is held twice a-week, when all are obliged to make public confession of everything, however minute, they may have done, contrary to the rules of the order. The lay brethren are not allowed to be present during the confession of the novices, nor these during that of the professed monks. The following examples, if they do not make us admire the tenderness of conscience inculcated at Solesmes, will be no less instructive, if they raise a smile at the idea of monks, some of them men of great learning and advanced in years, seriously taking part in such childish absurdities.

Brother S.—Most reverend abbot, I accuse myself of having missed more than thirty inclinations in the choir. Of having come into matins five minutes too late. Of having omitted to make satisfaction after singing a false note in the Credo. Of having forgotten to remove or put on my hood when the choir should be uncovered or covered.

Abbot.—Brother S., you must not say *my* hood, but *our* hood.

Brother S.—Thanks, most reverend. I accuse myself, therefore, of having improperly used terms implying ownership. Also of having missed a regular exercise through having fallen asleep in my cell; I beg pardon, *our* cell.

Abbot.—Brother S., as you have only recently took the postulant's dress, and this is the first time you are called upon to tell your trespasses, I will confine myself to recommending you to be more attentive in observing the movements of the choir, in order to conform to them. Take the habit of losing the use of the possessive pronoun *my*, which must be left to the worldly. Do not forget that you have come here to practise absolute detachment from temporal things. I give you no penance.

Brother L.—Most reverend abbot, I accuse myself of not having risen in proper time at the *gloria* of the Psalms. Of having laughed at seeing one of our fathers appear at matins with his nightcap on. Of having walked, in going down stairs, on the tunic of the Rev. Father Dom Courvielle, and having torn it. Of having omitted to get our tonsure refreshed last Saturday.

Abbot. Brother L——, say *my* tonsure. It is personal to yourself, and does not belong to the community.

Brother L. I accuse myself of having let a drop of ink fall on the cover of a book. Of having spilt some oil on our scapulary.

Abbot. Brother L——, be more grave in all your actions; less absent; and above all, more careful not to spoil anything in the house. If all

behaved like you, we should soon be ruined. You will make satisfaction in the refectory, holding in your hand the blotted book and your scapulary, and over your arm a tunic which the reverend Father Steward will lend you if you cannot have that of Father Courvielle. For your other faults, you will recite the litanies of St. Benedict before his statue in the church.

Dom Pitra, who has been since then elevated to the dignity of cardinal, accuses himself of having troubled the whole choir, who stopped singing and began to laugh on seeing him come in with *our* nightcap on at the beginning of matins; of having remained standing when he ought to have knelt, and kneeling when he ought to have sat, &c.; and of having sent two letters to the contrary addresses, whereby great inconvenience was occasioned. After a reproof for the impropriety of his conduct, he is sentenced to dine kneeling before a chair, on the back of which will be set his nightcap, and on the ground two envelopes.

Dom Renon had broken the back of his chair when rocking on it; had, without proof, insinuated that one of his brethren, in whose cell he heard loud stripes of the discipline, was striking the wall instead of his back. He had to make satisfaction with the broken piece of the chair beside him, and to repeat, on his knees, certain litanies.

The Chapter generally ended by the Abbot, without rising from his abbatial chair, saying, "For my part, I accuse myself of not having been able once to attend matins, on account of my permanent ill-health." For this *coulpe* no penance was imposed.

EVANGELISTIC WORK IN POLAND.*

THIS evangelistic work has been already more than three years in existence. It was begun by sending a colporteur, and with him some copies of the Holy Scripture, in Hebrew, German, French, Polish, and Russian, to Poland in September, 1865. The Scripture sent found at once ready purchasers, and the portions for gratuitous distribution were accepted everywhere with earnestness and gratitude. This first experiment was followed by a continual sending of Scripture,

until we had the joy of witnessing the establishment of a Bible depôt in Warsaw by the noble British and Foreign Bible Society.

The printed word, however, cannot suffice for such a country as Poland, where five or eight per cent. only are able to read, and those mostly belonging to the wealthy class; where besides, the Jews are in a proportion of twenty to fifty per cent. in towns, and at least ten per cent. in country places; to the latter the printed word of God may be brought with success after utterances have been given concerning our Lord Jesus Christ,

* From a printed statement signed B. Wysocki.

the true Messiah. Our mission work had therefore to undergo a notable change, in accordance with the circumstances above mentioned, and that soon after its beginning. Instead of a colporteur, as before, we had to have a Scripture-reader; instead of selling Bibles we had to send the inquirers to the Bible dépôt, or to give, gratis, copies of the New Testament to the Jews, and to the Gentiles, who have been present and shown attention at the prayer meeting or exhortation, —to give a suitable portion of the Scripture, gratis also.

Our dear Christian brethren may truly rejoice with us, and be thankful to the Lord, for the evident blessing bestowed by Him on our small and imperfect effort. Many Jews have had the veil taken off from their hearts, and have seen the truth as it is in Jesus; many Romanist Poles also have become scriptural believers in, and spiritual worshippers of the true and living God; we have reason further to rejoice that some of them are now spreading around the light of the Eternal truth; may their number increase daily, to the glory of our Saviour and Master!

This work has not been limited to the one capital town, but from time to time spread throughout the country to distant provinces of Ancient Poland. We availed ourselves of every opportunity to increase our work; such as, for instance, the temporary sojourn in Poland of one of our Christian brethren, a Hebrew convert and missionary, helping him in his endeavours to spread the Gospel truth. In the autumn of the last year, the above-mentioned missionary went on a tour in the country, accompanied by our agent, being furnished with portions of Scripture from the Bible-stand and with some tracts, the travelling expenses having been defrayed by our association. More lately, in this year, a Christian brother, a Pole, residing in Poland, has given for the same object a sum which enabled our agent to make another missionary tour, and to accomplish it, as the former one, with every evidence of blessed success.

Our limits, in this short sketch, do not allow us to enter on the narration of various incidents and illustrative facts connected with this work, but we are bound to say, that if in the midst of our career many startling and unexpected instances of successful labour have greatly rejoiced our hearts, there have also been troubles and trials amounting sometimes to persecution, such as to call to our remembrance the earliest days of Christianity. Notwithstanding, we have to rejoice in disappoint-

ments and sorrow, just as well as in prosperity, knowing that both are to the glory of our Heavenly Father, and to the furtherance of his truth as it is in Jesus his beloved Son. Among the bright events of general interest, we choose two most important; first, the progressive readiness of the Jews to listen to the word of salvation, and secondly the gradual falling of Romanist superstition, and of priestly despotism. Already Gallicia, the most important part of Poland, now Austrian, has become the seat of religious liberty, and whilst in Protestant countries, fables and mummeries similar to those of the Romish Church are intruding on spiritual worship, in the so-called Catholic countries the same idolatrous practices and Jesuitical doctrines are losing ground amongst even the poor and ignorant people. We have only to look on Spain, as it is now; on Italy, Austria, and on Poland also; those countries, formerly the strongholds of the Romish heresy, to discover the finger of Providence. Those are bright points indeed; but there are also many dark ones, which especially concern our Polish mission. We need make mention of such only as have a particular connection with our work in Poland. In the first place, we have the imperfections of the Polish translation of the Bible; in the second, the difficulty of working in the midst of contending churches; and in the third, the want of public life in Poland, of a free press, and of free discussion. Happily these disadvantages are not insuperable; and whilst we try to overcome them, we, in effect, are doing a better work than we should have done without them. So, for example, the imperfection of the Polish Bible brings us naturally to inquire of the original word of God, and to give our utterance and exhortations, not from a translation (always more or less imperfect, as every human work must be), but from the original Hebrew text for the Old Testament, and from the original Greek for the New. Besides, every unsatisfactory rendering of the text, in the translation, must be viewed in connection with the other parts of the Scripture, and through analogy, the exact meaning may be often re-established, even though the translation itself be most defective. The second difficulty will also be always overcome by reference to the same criterion, the original word of God; and in contending against heresy, the champion of truth will always be greatly helped by the knowledge of church history, but especially by the church history of the New Testament. As for the third difficulty, we have to wait for the progress of true

civilisation, through the grace of the Lord our God, who alone is the giver of every good and perfect gift, and this not only to individuals, but also to entire communities and nations. Doing our best under the given circumstances, we endeavour to bring the Gospel in private and individually to men, women, and children, of various ages and of various social positions, and we pray that the blessing of the Lord will make up for all our weakness, and for the deficiency of the means of public propagation.

But in order to work in such a manner as we have described, much more ample pecuniary means would be required than we have at present at our disposal. It is evident that such a mission cannot possibly be carried on sufficiently by one single agent, nay, even by two, but it necessitates an organisation and a staff, the maintenance of which would demand at least £500 per annum. If the Lord inclines the hearts of his people to supply us with this sum, the mission will be established as follows:—*First*, an Evangelist, at the same time the head of the missionary station; *secondly*, a Scripture-reader; and *thirdly*, a Bible-woman. Besides these three agents, some Christian men, working as travelling missionaries, would be desirable. At all events, we must not part with our present agent, whose Christian character and zeal has been tested by three years and more of successful labour. The Evangelist must be cognisant with one of the Biblical languages, if not with both of them, and also with ecclesiastical history; the Scripture-reader must be acquainted with the other Biblical language; as to the Bible-woman, she must be a person of education, able to enter into conversation with

her fellow-sisters of the upper, as well as of the lower stages in the social scale.

The work being entirely undenominational, would consist of the reading and expounding of the Scriptures, of prayer-meetings, of communications of the Gospel to man, woman, and child, and in the visitation from house to house. Concerning the outward profession of faith by the converts, in baptism in the case of the Jews, and in Holy Communion in that of the Gentiles, our mission is not called to interfere otherwise than by way of Christian advice, and by directing the converts to a pastor of some Evangelical church; so that it need not assume the state of a separate church by itself.

We have to render thanks to our Lord for his help during the past three years, in enabling us to support a small agency in Poland, and in giving to us the sympathies of his faithful servants here, in England, and in Poland too. Now we pray Him to continue the grace of his blessing upon our work, to perfect and to extend it, so that the progress may be seen outwardly and felt inwardly. We call on our brethren and sisters in the Lord to remember us in their prayers as fellow-workers in his vineyard, and those who can afford a contribution of their substance, we are able to assure them that nothing will be lost, but that every farthing shall be employed for the work; no one in our association being paid, except only the very labourers who work in the field. May the Christian public be impressed also with the importance of this field, as the pre-eminent home of the Jews in their dispersion; as the battle-field of the contending churches; and as an advanced post of Christendom towards the Moslem and the East.



THE Bible, complete, has now been printed in the Tahitian, Samoan, Rorotongan, Tongan, Fijian, and Hawaiian dialects—all branches of the Polynesian language. Portions of the Bible have also been printed in the Marquesan, New Zealand, Gilbert Island, Marshall Island, Ponapean, and Strong's Island languages. To accomplish this enterprise has required an amount of literary and linguistical labour which can scarcely

be appreciated except by those who have spent years in acquiring a foreign language, and additional years in the work of patient translation and revision; yet all this has been done exclusively by the English and American missionaries in the Pacific, besides all their other labour. A new revised edition has just been printed by the American Bible Society. It is sold as cheap as 3 dols. per copy.

INTELLIGENCE.

England.

(From our own Correspondent.)

A SECOND conversation on missionary affairs has taken place in the House of Lords. The Duke of Somerset, after apologising for the gross mistake he had made in associating the London Missionary Society with the proceedings at Yangchow, drew attention to operations in Formosa. Lord Clarendon stated that the proceedings had been disapproved and the Vice-consul withdrawn. Its was chiefly commercial interests that were involved. It is well that it should be understood that our Government do not give special protection to converts as such. Any immediate advantage gained would be ultimately more than lost by the prejudice which would be created against missions in the mind of the people.

A resolute effort is being made to get the museums and picture galleries opened on Sundays. A deputation of working men recently waited on Mr. Bruce, Home Secretary, and urged very strongly the opening of such buildings, declaring at the same time that they were opposed to the opening of theatres and places of amusement. They wished to be able to go to museums to improve themselves in the knowledge of their trades. One of them said that the reason why the work of English goldsmiths had to be finished by continental workmen was that English workmen could not cultivate their tastes by spending Sunday in picture galleries and museums, while their brethren on the continent had that advantage. Another deputation, headed by the Earl of Shaftesbury, and accompanied by a number of workmen, appeared in opposition to the proposal. A third waited on Mr. Bruce to oppose, on Sabbath Observance principles, the passing of Mr. Hughes's bill. Mr. Bruce, in connection with the two former, expressed his personal feeling, as he had done before, to be decidedly in favour of the opening of museums and galleries, but added that the Government would be directed in the matter by public opinion. The position is therefore at present one of extreme danger. If such places be opened, there will be no barrier to the advance of a flood of Sabbath desecration. Those who now ask that museums and galleries should be

opened, would, on the same principle, demand afterwards that theatres and places of amusement should also be opened. They regard the theatres as places of instruction as well as amusement, and why are they to be made an exception? It is, in fact, the thin end of the wedge. The whole Sabbath system of this country, imperfect as it is, will be broken down very speedily if the threatened measures are carried. First museums and picture galleries; then theatres, and concerts, and entertainments of all kinds; then general business transacted in all the shops, &c. We know to what this has led on the continent; how, in Germany for instance, once religious, it has aided materially to drag the mass of the people into the depths of practical infidelity. This is what we have to fear if we allow our Sabbath regulations, much too loose already, to be tampered with. We regret that the Government take no higher position than that of waiting, as they say, for the verdict of public opinion; and we would urge the zealous putting forth of every effort to prevent the passing of Mr. Gregory's bill. The Christian church in England is now suffering from her neglect of the working classes, who have become, to such a large extent, dissociated from the ordinances of religion.

The twenty-first report of the Ecclesiastical Commissioners for England has been published. From this document we learn that within the last five years the commissioners have granted £650,000 to meet private benefactions of at least equal amount; they have raised to £300 a year the incomes of all livings in public patronage; with populations (according to the census of 1861) ranging between 10,000 and 4,000 persons, and of all livings in private patronage with like populations where one-half of the required augmentations has been provided from non-ecclesiastical sources. Their several operations have secured, in augmentation of poor livings, permanent annuities equivalent to a capital sum of more than £4,000,000; and the general result in favour of the relief of spiritual destitution since the foundation of the common fund in 1840 may be approximately stated to be an appropriation to this purpose of more than eight millions of capital from the resources of the church, with somewhat

less than two millions of capital added from non-ecclesiastical sources, making a total of ten millions applied to the augmentation of poor livings, or to the endowment of new districts having large populations, and taken out of parishes the populations of which were not, by the formation of such districts, reduced below 4,000.

The following is the plan of the special work of the Bishop of London's Fund for the present year:—There are at present on the staff of the fund 24 parochial curates, 47 missionary curates, 35 scripture readers, and 19 mission women, at an annual charge of £1,960, £8,380, £1,837, and £425 respectively. It has been decided that no vacancies amongst parochial curates shall be filled up, so that the charge under this head will be gradually diminished and ultimately extinguished. It has also been resolved that the annual charge for missionary clergy, readers, and mission women shall not exceed £8,000, £1,500 and £800 in each case. No new appointments, therefore, can be made in the first two of these classes until several vacancies shall have occurred. There have been seventy mission districts in connection with the fund since 1863. In eighteen of these the permanent church has been already built; in five the church is building; while four districts, though they have not churches, have still been endowed by the Ecclesiastical Commissioners as Peel Districts. In seventeen districts local church-building committees have been formed to raise funds to meet the large grants made towards this object by the committee of the fund. In order to provide for the mission districts and for those populations that, having been displaced by metropolitan improvements are rapidly settling down in thinly-inhabited suburbs, the committee has secured or contracted for a large number of sites for churches, schools, and parsonages. Many of these sites are occupied by their respective building works, while in several cases sites have yet to be secured.

It was stated recently at the half-yearly Mormon Conference in London that there are 8 branches in the metropolis, and that there are 104 elders, 38 priests, 23 teachers, and 30 deacons, always hard at work. 102 members have been expelled during the last year, but 915 remain, and there has been "but little emigration."

A series of meetings has been held in London and other parts of England on behalf of the Waldensian Missions in Italy.

Scotland.

(From our own Correspondent.)

THE Education Bill which is now before the House of Lords, has occupied the chief attention of the Church courts during the past month. A special meeting of the Commission of the General Assembly of the Established Church of Scotland has been held for the purpose of considering it. The Rev. Dr. Cook, of Haddington, the Convener of the Assembly's Education Committee, stated the leading objections entertained by the committee to the bill, which were embodied in a series of resolutions proposed by the Rev. R. H. Stevenson, of St. George's. The resolutions objected to the bill on the grounds that it made no provision for religious instruction; did not show sufficient consideration for the teachers; would put an end to the denominational system; and would involve too heavy an expenditure. It was also proposed in the resolutions to petition Parliament in terms of the resolutions, and to endeavour to obtain such modifications in the bill as would make it satisfactory to the church. These resolutions were approved by a large majority. A Committee of the United Presbyterian Church have issued a statement in regard to it. After alluding to the disappointment occasioned by the Royal Commissioners' scheme, the worst feature of which they hold to be produced in the present measure, the committee go on to say:—"The progress of public opinion on the questions of national education, of popular representation, and of equal rights to all religious parties, the extension of the political franchise on the basis of household occupancy, at the instance of a Tory Government; and the just, wise, and bold policy of the present Government in relation to the Irish Church, justified the expectation that at this time of day any scheme of national education propounded for Scotland would have been consistent with just principles and the most enlightened views—a scheme not merely comprehensive, but homogeneous; not merely providing efficient instruction for all, but doing so by means which everywhere excluded sectarian distinctions, and secured popular representation and confidence in the management of the schools—a scheme just, simple, broad, popular, of universal application. To such a scheme that now submitted presents a vast contrast. It is a huge piece of incongruity and patchwork, in which, with the introduction of a constitution based on a right principle for new schools, provision is made for the continuance of

the unpopular and sectarian constitution of the present parochial school, and in like manner for that of denominational and other schools under sectarian and exclusive management, so that the two largest classes of schools which it is designed to comprehend—the old national and the adopted national—may be perpetuated, without any share in their management by the people for whose benefit they are upheld.”

The Joint Committee on union have issued their final report to be presented to the Supreme Courts of the different churches. It is understood to be very satisfactory. One of the ministers present thus refers to the Christian harmony manifested in the adoption of it by the final meeting:—“I wish that all the office-bearers and members of the various churches could have been there; for if they had, I cannot imagine that any of them would have failed to share the feeling of gratitude to God which was universally cherished, or refused to say, ‘The Lord hath done great things for us, whereof we are glad.’ In due time the report of the committee will be laid before the Supreme Courts, and circulated over the land for the information of the ministers and people; and that report, I am firmly persuaded, will receive not only the calm consideration, but the cordial approval, in its main features, of almost every candid mind, and call forth ere long such an expression of feeling and conviction as will happily secure that consummation which is so devoutly to be wished, the union of the scattered hosts of Presbytery, without any sacrifice of principle on the part of any.”

In connection with union an overture has been given notice of in the Established Presbytery of Perth to the following effect:—“Whereas the divided state of the church in Scotland is an evil deeply to be deplored, and very detrimental to the best interests of the church and true religion, the Presbytery of Perth humbly overture the Venerable the General Assembly to take into their thoughtful and prayerful consideration the desirableness of reunion between the different parts of the Presbyterian Church in Scotland, and to adopt whatever measures in their wisdom may seem conducive thereto.”

Ireland.

(From our own Correspondent.)

APRIL, as usual, has been dedicated to the meetings of the religious societies, to which this year has added various important conferences on

the Church Bill before the House of Commons. The *Irish Society* (working among the Roman Catholic populations, chiefly of Irish Scripture-readers) reports 51 clerical superintendents, including 7 missionaries, 1 reinspecting agent, 22 inspectors of Irish Schools, 43 Scripture-readers, 11 schoolmasters and mistresses in charge of 300 children in mission schools (3 of them being ragged schools), 271 Irish schools with 11,000 pupils, and 2 Bedell Irish scholarships and a university premium to encourage the study of the native language. With rare exceptions the scholars and teachers are Roman Catholics. The income amounted to £6,232, of which £2,813 was from England. The *Irish Church Missions Society* reported an Irish income of £3,759. At an examination in 58 schools 2,135 children were present, of whom 473 have Protestant parents. The speakers at this, and at almost all the meetings, dwelt largely on the great question that is agitating the island. Lord Clancarty, the chairman, thought an undue reliance was placed on the Act of Union and the Coronation Oath, which were only human creations, and, while protesting against disendowment, he believed that considerable good would arise from a voluntary support of the church. Mr. J. B. Owen thought the church should show that it was not so easy to take them as to take theirs, and that if they must embrace voluntarism it was their duty to make the best of a bad job. Dr. Kearney declared they were made the victims of an unholy combination of the members of the Presbyterian Church of Scotland with the Non-conformists of England,—a combination they would expect to be cursed by God. And Sir Arthur Cotton, who had been visiting Connemara, where the schools have on the whole increased, and which he pronounced “one of the most thriving, prosperous, and healthy mission fields in the world,” expected that the fate of the Emperor of Mexico might happen to Mr. Gladstone for putting his neck under the foot of Cardinal Cullen. The *Sunday School Society for Ireland* reported 2,495 schools, 18,131 teachers, and 197,259 scholars, of whom 50,956 are above 15; 129,927 are reading the Bible or Testament, and only about one half are receiving instruction in daily schools. There is a decrease of 4 schools, 61 teachers, and 1,436 scholars; and 27,523 Bibles and Testaments and 16,401 portions of Scripture and elementary books have been given during the year. Private Sunday schools are sustained in many places, and the resident gentry take their places as teachers. A system of Sunday school breakfasts has been

established in Dublin, and, according to the Bishop of Cork, a system of tea-meetings for little children in his city. The *Protestant Orphans' Society* reported 378 orphans under its care (making a total of 1,979 since its foundation), and an income of £3,492, a slight decrease on the previous year. The outstanding applicants have all been received, and the committee starts without any arrears for admission. Separate counties have latterly formed Orphan Societies of their own, the counties of Down and Antrim, e.g. maintaining 181, and raising an income of £2,914, while the total income of the Irish Societies is not short of £24,000. Including the Presbyterian Society, and one or two more, there is probably £30,000 a year received for this object. The *Protestant Orphan Refuge* (for the children of mixed marriages) reports an income of £1,261 (a decrease of £126), and 184 orphans under its care. The *Church Education Society* reported 1,336 schools and 61,612 scholars, thus distributed:—Established Church 43,241, other Protestants 12,160, Roman Catholics 6,202, and here is a decrease of 68 schools and 1,937 scholars, and in the income which was £41,668 there is a decrease of £2,500, the subscriptions and collections, however, exceeding those of the previous year by £50. Lord Clancarty compared the clergy who joined the National Board to Judas,—false among the faithful, but left his tenants perfectly free to attend the National or Church Schools. “If he employed a labourer he made a difference of a penny a day in his wages if he could not read nor write, and he made it a rule on his property that no person who could not read should hold land from him. The system was effective in producing night schools.” The feeling was expressed at the meetings that any change in the National system would be accepted by the clergy which did not involve a violation of conscience. The *Society for the Propagation of the Gospel* reported an Irish income of £3,821, increasing on last year by £156. The *Wesleyan Mission Society* has received from Ireland during the year £5,328, of which about one-third was raised by the children. The *Hibernian Bible Society* met under the presidency of Lord Roden, who, infirm from age, declined attending any meeting but this, as the Society was the common basis of the others, and the common bond between the churches. Unable to read his speech he handed it to his son Colonel Jocelyn. For twenty-nine years he had been President, and his annual chairmanship was almost a matter of course; and so long ago as

1820, he first stood on the platform to advocate the cause as a vice-president. “Of the noble Christian men by whom I was then surrounded, I believe that he who now addresses you, with his dear and affectionate friend the Bishop of Cashel, are the only two left. Among them were my dear brother-in-law, Richard, the Lord Powerscourt of that day, a noble champion for God’s truth, one of the greatest blessings to his country that ever lived; his voice was heard from this platform, and went home to the hearts of all who heard him. There were also Edward Wingfield, his brother Mathias, of Bethesda, Peter Roe, of Kilkenny, Robert Lord Mayo, the two Coopers, of Plunket Street, and that dear servant of Christ, Urwick, of York Street, who has lately passed away from among us—with many others whose names I could now enumerate, but their names are engrossed on their Master’s breast, from which eternity cannot erase them! The remembrance of the spirit of those men, and the noble position they held, painfully calls to my mind the degeneracy of many of those who have succeeded them, who have forsaken the principles of their fathers and their fathers’ God, and are to be compared to the rotten branches of a noble tree which their predecessors planted in the land. Should I never address you again in this world, my last, most earnest entreaty to every Protestant of Ireland, would be, to support, with heart, voice, energy, example, and prayer, this noble and glorious institution. It is the foundation of every other society which has for its object the leading sinners to know their Saviour.” He then proceeded to claim sympathy for the Queen, “standing alone, with her spirit crushed in the desolation of widowhood, bereft of human aid, and surrounded by unscrupulous politicians. I stood beside her Majesty the day of her coronation. I heard the solemn words addressed to her by the Archbishop, and heard her Majesty’s answer. My hand pressed the crown upon her Royal head, and my voice repeated audibly, ‘May God bless your Majesty,’ and again and again I would repeat, may God bless her Majesty!” The income for the year amounted to £4,495, being £191 above last year, and the issues were 86,926 (or 23,208 of an increase), besides an issue to the Sunday School Society of 16,350. Notwithstanding the obligation of providing the Society with all its wants, a sum of £250 was voted to the British and Foreign Bible Society. The Irish income of the *Colonial and Continental Society* is £800, or an increase of £170; the similar

income of the *Jews' Society* has advanced by £121. Among those who have taken the principal part in the meetings have been the Bishops of Cork and Ossory, Lord Clancarty, General Dobbs, Mr. Stern (from Abyssinia), Mr. Birks, and others. Mr. Green, the well-known engineer and Gospel pioneer in Spain, was also here recently, giving singularly graphic and encouraging accounts of the spread of the Bible through the peninsula, and of the large and crowded meetings in the Balearic Islands where he lives at present. The Irish Presbyterian Church contemplates taking advantage of this opportunity of preaching Christ in Spain. Dr. Stewart, of Leghorn, and Mr. Meille, of Lucca, have paid a visit to the north, where they reported of the Waldensian Church that in Italy it has 32 stations, 4,000 hearers, 2,000 communicants, 1,500 pupils (half of whom belong to Romish parents), 78 agents, and 25 ordained ministers, receiving, when unmarried, £75, when married, £120 a year. The congregations generally belong to the working classes, and in one year there were 324 secessions from the Church of Rome.

In this country the Roman Catholics are making little apparent movement. Cardinal Cullen has been examined at great length by the Commissioners on Education, and has developed with fulness his demand for denominational education; he has issued a sharp rebuke to the Fenians and denounced their leaders and aims; and on the eve of a great Freemasons' Ball, attended by the Lord Lieutenant and Prince Arthur, he hurled an excommunication by papal bull against any Roman Catholic taking part in it or in any act of Freemasonry. Similarly he denounced a charitable object—an asylum for idiots—for which a concert was given, on a very baseless charge of proselytising, and when his error was pointed out, merely added that the bareness and poverty of Protestantism made it an unsuitable religion for an idiot. The effect of both these denunciations was apparently to swell the attendance; but since the crusade against masonry was commenced some years ago the Roman Catholics have almost discontinued their presence at the lodges, and a sad murder in the west is attributed to the potency of one of those harangues that were once not infrequent.

The chief event of the month has been the meeting of the Conference of the Irish Church. It was a body elected in an equal proportion of clergy and laity by the various Diocesan Conferences that met in March, each order electing its

own representatives. Besides, the archbishops invited their vicars-general (including Dr. Ball, M.P.), and one or two more, so that there were about 420 members in addition to the bishops. Many noblemen were members; the Earls of Annesley, Currick, Courtown, Enniskillen, Erne, Lanesborough, Longford, and Lords James Butler, Clanmorris, Clurnia, Crofton, Doneraile, Dunlo, Dunboyne, Dunsany, Gough, Hastings, George Hill, Lifford, Oranmore, O'Neill, Rathdonnell, Ventry, and De Vesci; of M.P.'s there were Mr. Kavanagh and the Hon. Mr. Bernard, while the deliberative power was swelled by the Vice-Chancellor, Master of the Rolls, an ex-Chancellor, some of the other judges, and the Provost, and other of the Fellows of Trinity College. The meeting was held with open doors on the 13th and 14th, and closed doors on the 15th, in the Ancient Concert Rooms, the Primate occupying the chair. He opened the proceedings with a review of the steps taken to revive Convocation, acquitting the bishops of negligence, and showing that while they had pressed their request it had been refused by Mr. Disraeli as much as Mr. Gladstone. He pointed out that the meeting was only held for the purpose of showing the injustice of the bill, and protesting against it, that it was in no way related to Mr. Gladstone's proposed Church body, and that when its work was done it would dissolve. They did not propose amendment but only resistance. The Archbishop of Dublin read from a letter of the Bishop of Cashel, who, by eighty-seven years' service, had earned a right to be absent, "I would pray to our God by his Holy Spirit to grant to your Graces and to your companions in trouble the spirit which He gave to a sufferer in former times, of whom, if we cannot say that he was threatened with disestablishment and disendowment, he was forcibly separated from the house of worship that he loved, and deprived of the ministry that he valued. And He thus said to Zadok the priest—'Carry back the Ark into the city. If I shall find favour in the sight of the Lord He will bring me again and show me both it and his habitation; but if He thus says, "I have no delight in thee," behold here I am; let Him do to me as seemeth good to Him.'"

The first resolution was moved by the Earl of Longford (a member of the late ministry), and called for protest and resistance, declaring the bill to be a dereliction of the duty of a Christian State, an abandonment of the supremacy of the Crown, a subversion of the rights of property, and an offence and injury to the Church at large. He

showed how long the measure had been before the country, and how fully it had been discussed in every parish, so that its bearings were well known. The life of the scattered Protestant was in some districts full of embarrassment; but at least he had his church, of which this bill would deprive him. The Bishop of Ossory followed, speaking very strongly of the conduct of the late Government in refusing their claim for Convocation. "The one party left us gagged and manacled when we were about to be robbed; and the other kept us in a more defenceless state when they were about to rob us themselves." He hoped the union of bishops, clergy, and laity, accomplished for the Conference, would be lasting. For the measure, "it was iniquitous, and carried out with the most unmitigated harshness." He would deal with it as a dereliction of the duties of a Christian State. The State is as much a divine institution as the Church is: therefore there ought to be a public acknowledgment of dependence on Him, and a public seeking of his blessing and guidance. These acts of public homage can only be performed through some ecclesiastical organisation which must be connected with the State, and be a State Church: and the duty of the State is to choose that Church which contains the largest amount of truth with the least admixture of error. Such a Church is also necessary to enable the State to fulfil its duty of providing religious teachings for the people. An act which will terminate this State connection will disgrace England in the eyes of all honourable men, and sink her to a depth of degradation painful to contemplate; it would be a fearful, irreparable, irretrievable disgrace. In England it was said to be an act of justice; but it was palpable that if Englishmen confessed the wrong they ought to repair it. A number of other speeches were delivered in the same strain. Great indignation was expressed at the course taken by the Government. Gloomy pictures were drawn of the future, if the bill was permitted to pass. An earnest hope was expressed, however, that its progress would be stopped not only this year but hereafter, if necessary, in the House of Lords. It was resolved not to dissolve for the present, so that they might be called together again, should it be considered expedient. Anticipations were also expressed as to the downfall of all the Establishments if the Irish Establishment were, as such, overthrown. While this conference speaks so emphatically there are many members of the Church who consider the passing of the bill within a year or two inevitable.

France.

(From our own Correspondent.)

It is somewhat refreshing to hear words like the following from a sandalled friar; but Father Hyacinthe has accustomed us to noble thoughts for several years past; he represents the advanced post of a serious portion of Roman Catholicism:—"How sweet for brethren to be able to meet in the effusions of faith and love, and to worship far above the vain disputes of men and the subtleties of metaphysics or theology. In the unity of Jesus Christ and of his Gospel, far above parties breathing hatred and hostile tendencies, is consummated the grand unity of the Church. . . . Look on the other side of the Atlantic; see the United States, where is developed a *people-rock*, thoroughly attached to democratic institutions, which are its strength and greatness. The Catholic Church therein doubtless lives and prospers; but the different Protestant sects are deeply Christian, even in the midst of their lacking and errors. Lately the conqueror of the South, General Grant, on the day of the triumphant inauguration of his presidency, received solemnly a Bible from the delegates of the Churches, as the pre-eminent code of the glorious republic. Oh! I tell you those are eminently Christian nations, who love God, adore Christ, reverence the Sabbath, and crowd places of worship." This he said in Agen Cathedral; shortly before, he had spoken in Lyons of the superiority of Protestant nations. "Twice," said he, "I have set my foot on English soil, and I felt and understood that the strength of England was the Bible." The words he spoke on Lamartine's grave were simple, telling of "the man and the Christian, whose soul is in the presence of his Judge and of his Father." It is stated that the poet turned his last thoughts towards Christ. While there is a tendency in the higher rank of minds among Catholics to yearn after unity with Christians beyond their pale, ultramontaniam remains a dead weight upon their Church, and a fatal stumbling-block to the young. The youthful mind, instead of being placed in direct contact with the grand truths of God, is encased in human system, and, as soon as independence warms its ardour, bursts the bonds and shatters even the truths which they contained.

The present infidelity among Catholics is generally the reaction from Jesuitism. Infidelity among Protestants is an evident reaction from dead orthodoxy and evangelism, which have lost

their savour. The various shades of scepticism, from atheism upwards, are embraced in the Neuchatel rationalistic manifesto, as to form part of the Christian Church! It has occasioned great perturbation in the Protestant communities, and has probably opened many eyes on the tendency of liberalism. Professor Buisson, after having professed his blasphemies against the Old Testament in Neuchatel, has carried them before the Genevan public. Sturdy champions have arisen to fight manfully for the Bible. Pastor Ath. Coquerel was called by Professor Buisson to Neuchatel to the rescue, and accepted his call; but the church was refused him by the ecclesiastical authorities.

Pastor Bersier has been repeating his eloquent lectures against independent morality in Switzerland with great applause. Lectures are being given in many places with much attractive power, by men who strive to raise the thoughts to God. Certainly the battle is engaged in in various quarters and with various weapons; but infidelity is rapidly gathering its forces and enlarging its borders. Christ is the only true remedy, and men are timid in bringing forward his glorious Gospel,—even those who have once felt its power.

Let any earnest Christian seriously travel through the breadth and length of the land, visiting indiscriminately missionary stations and churches, and, with few exceptions, he will feel as in the wards of a hospital, amid the dead and dying, between spiritual lethargy and controversial fever; he will see galvanised corpses pointed to as the triumph of life, or death as the triumph of healthy repose. God has given one, and one only, remedy for human guilt, the Cross of Christ; and (be not deceived) wherever there is any deficiency in bringing that forward in Christian ministry there will be a corresponding lack of power and blessing. God works by means; what a man soweth he shall also reap. There has been in many a gradual declension in spiritual power, in proportion to declension in belief of the full inspiration of Scripture, and consequently of feeding upon it; men and societies have declined gradually, unawares to themselves, and finding themselves barren, and their work unfruitful, they have thrown the fault on the age, on the changed times, on the need of something new to excite the attention of the people. They therefore deliver lectures on Romanism, on church government, on moral and social questions, which never fail to draw crowds, and because a few words about Jesus Christ are sometimes introduced and Scripture is quoted it

is called preaching the Gospel! They point with triumph to this ever-changing audience, while Christians turn aside to weep, and say, "O blind, that cannot see afar off! who have forgotten how they were purified from sin, and lost sight of the power which strikes to the quick, stabilishes, strengthens, settles! O blind, who see not that they are gone out of the way as to doctrine, walk with God, and results; and who bind up the fatal wound, crying peace! peace! when there is no peace. We believe that this is the principal reason of the falling-off of funds from various French societies; the public on the spot feel that there is fatal discrepancy, not in statutes but in tendencies, not in verbal confessions of faith but in spirituality of life, knowledge of the real wants of the people, and trust in God's one remedy. The ignorance of what the Gospel is, in those who are supposed to preach it, is astounding! We would entreat prayer for France, not that such or such plan or association shall have success, but that Christians may be graciously turned back to take a life-look from Calvary, and so be taught to point to Jesus, with all the energy of new creatures, having been renewed in the spirit of their minds. Oh! we could give details, such as would make the Christian weep, of starved souls, starved churches, starved missionary stations! The Lord raise up men in power to save!

On the other hand, there are symptoms of reviving grace in various places and through various means. Take, for instance, the journey of the superintendent of the colporteurs of the Genevese society in France; with an ex-colporteur, a man of earnest faith and prayer, though of no ready speech, he has been lately through the Haute Loire and the Ardèche. Here were full and anxious meetings of people, not seeking novelty, but salvation. It was a time of power under faithful preaching, in answer to faithful prayer. The scenes are described as recalling those of the revival in Ireland ten years ago; and the work goes on. Where bold and individual attempts are being made in the South to bring the Gospel, uncontroversially, before the Romish populations, the effects are remarkably blessed. The principal obstacle is from Protestants who are afraid of compromising themselves (!) and so decline to encourage agents who attempt any new form or field, especially among the Roman Catholics.

We might say the same of other parts of France. The people's hearts are being prepared of the Lord to listen to the Gospel,—there is a remark-

able willingness to hear earnest faithful men. The Lord raise us up many such, who can work undaunted by man.

Your readers will be interested in the rules adopted by the Israelite Alliance, for their Agricultural Institution at Jaffa. 1st. The teaching is confided to the care of the superintendent of the agricultural labours; the education and instruction of the pupils are confided to a schoolmaster. 2nd. The number of pupils annually admitted is ten. 3rd. The duration of their apprenticeship is three years: after the third year there shall always be thirty pupils in the school. 4th. The pupils are boarded, lodged, and clothed in the institution. 5th. The conditions of admittance are,—the boy must be an Israelite, aged thirteen at least and sixteen at most, have a good constitution, know the elements of Hebrew and arithmetic, speak Arabic, read and write some European language. They will be taken in preference from the schools of the Alliance. 6th. Out-door pupils are admitted freely without distinction of creed; they shall not however outnumber the boarders. 7th. Besides the boarders above mentioned, an indefinite number of Israelites may be admitted from all countries by paying for their board. 8th. At the end of each year an examination will be held; and after their third examination a diploma will be given to each, stating his capacities. 9th. After the second year, land sufficient in extent for the establishment of ten families will be purchased annually, to be cultivated. This land will be sold to Israelites on condition that they shall employ pupils who have their diploma. In lack of purchasers or farmers, the institution itself will till the land with the help of the pupils, who will be interested in the returns. 10th. The labourers necessary will be chosen in preference from among Israelites; employment will be provided for Israelites out of work; those already engaged in tilling the ground will be sought out and helped, and improved by the help of the pupils.

Spain.

THE GOSPEL IN SPAIN.

THE following letters are interesting, as showing the further progress of the word of God in Spain:—

Madrid, April 12th, 1869.

MY DEAR FRIEND,—Your usual correspondent is still detained at Seville, where not only one but many doors have been opened—and opened

wide—to him; nor has he failed, with his characteristic energy, to enter in by them, carrying with him “the glad tidings of good things.” To high and low, young and old, the messenger has delivered his message of mercy, and all appear to have welcomed it eagerly. But especially amongst the young men—a class so difficult to reach, so important to gain—has he done a good work. Doubtless you will receive direct details of what I refer to.

It is a great law, as true in things spiritual as things material, but one which Christian workers often lose sight of—“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” I who had the privilege of seeing and afterwards of hearing how bountifully our friend was “sowing beside all waters” in Seville, last year, am not in the least surprised at the great harvest he is now reaping; nor shall I be to “see even greater things than these.”

To come to Madrid. The new “Protestant” chapel (I suppose I must so call it, as this is the name given to it by the people) was opened on the 21st of last month. It is well adapted for the public services, having plenty of light and air, and, moreover, can seat 900 persons, though more than this number force themselves into it every Sunday; many—both men and women—being perfectly content to stand during the entire service. The audience is composed of all classes; “the rich and poor meet together;” all seats are free; there is no distinction of places. “What do you think of this?” I remarked to our good Mr. L., from whose Bible-stand close on 100,000 Gospels and Epistles have passed into the hands of the *people* at Madrid, and whose labour of faith can never be too highly spoken of. “It is a touching sight,” he replied, “something to thank God for.” For myself, I must confess it, I was deeply moved. Standing near the entrance of the chapel, I had before me a crowd of nearly a thousand Spaniards, listening reverently and attentively to the Gospel. “At last, then,” I said to myself, “Christ has triumphed, even in Spain; at last, then, after centuries of darkness and oppression, these people hear the blessed words inviting them—in tones of tenderness such as only a Christ can utter, for He still speaks as never man can speak—to come to Him that they may be saved and blessed.” I thought of the past and the present in Spain’s history: I felt hope for her future.

Facts are constantly coming to light proving

that the preaching of the word is being blessed. A Spaniard of position in Madrid told me last week, "I know of ladies who went to your services to laugh, but who came out crying." A young woman, who had been employed for many years as a lace-maker by the late Queen, said to me at a prayer-meeting at which we were present, I have been to your services; they preach the truth there; all I want now is to be well instructed. They try to frighten me, saying there will be a reaction, and *then* what will I do? I don't care; let it come!" It is wonderful how universal is the conviction and the confession of those who hear the preaching for the *first* time that "it is the truth."

Through one of our tract distributors, who works zealously amongst the poorer classes, we get an insight into what is passing in *their* minds on religious matters. He found his way amongst the Gipsies. A Spaniard himself, he was, nevertheless, horrified at their ways, their habits, and their language. "They are perfect savages," he said. Yet these wanderers, as soon as he had told them who he was and what his books were about, crowded round him, bought some eighty Gospels, took him into one of their huts, and, gathering some of their neighbours into it, listened gladly to the word, and joined in prayer. As a proof of their good-will, they insisted on his dining with them, which he did, though the meal was a primitive one, and partaken of by all in the fashion prevalent previous to the invention of knives, forks, and spoons.

The same man visits the wine-shops, where he is always sure to find many assembled, drinking their wine, but not to excess. "What have you there?" asked the proprietor of the tavern. "It your books are about Pope, priests, or saints, be off with you; I will have none of such as you here." On being told by the colporteur that his books treated of the life of the Saviour, the man became quite civil, and twenty Gospels were sold in his presence amongst his customers.

On another day he visits a barber's shop (the barber's shop is a great rendezvous in Spain), but was ordered away at once, and savagely, by the barber. "No; I will not go," the colporteur said, sitting down. "If you will not be civil to me for my own sake, you might at least for the sake of the book I sell, which is the word of God. And now you must listen to a little of it." Opening his Bible, the colporteur read a part of a chapter. The barber softened under the influence of the word of God, acknowledged that what

he had heard was good, bought a copy of every gospel, accepted some tracts, and, at parting, asked the colporteur to return again.

The feeling of ill-will and hatred amongst the lower classes to the priests is very great, and it needs but little to reproduce the scenes of 1834, when thousands of priests and friars were massacred in an outbreak of popular fury. Yet these poor priests cannot, or will not, see their danger, are secretly conspiring against the popular cause, and preaching against it from the pulpit. Is it the old well-known adage, "*Quem Jupiter vult perdere*," &c.? The day of reckoning is, I fear (I use the word for their sake), near at hand. What they will do, should the Church and State be separated, I know not. They cannot dig, and, though not ashamed to beg, begging would not maintain them, and there also are parts of Spain where they dare not beg. In the draft of the new Constitution presented to the Cortes, it is proposed that the "nation should maintain the worship and the priests of the Catholic religion." (The word Roman, a very unpopular one here now, is omitted.) But the public and private exercise of any other form of worship is guaranteed to all foreigners and Spaniards. This does not, however, satisfy the extreme Liberal party, who still clamour for the separation of the Church and State. Politically speaking, we are drifting, through the refusal of Don Ferdinand of Portugal (wise man!) to accept the crown of Spain, to a republic; and, if the republic be proclaimed, Cavour's grand idea of a free church in a free state will probably be realised in priest-ridden Spain! Politics are out of place in a letter bearing specially on religious matters, otherwise I could write much of what is very interesting. Things are, it must be confessed, in a critical state, but for myself I have no fear for the *final* result. Whatever is to be done, we can have no return to the system of the late Queen.

Early next month the Bibles being printed here by the British and Foreign Bible Society will be put into circulation; and how eagerly they are waited for! The public do not care to buy Scio's translation: they regard it with suspicion. "We want the Protestant Bible," is the common remark. Another pleasing sign of the times is the demand for *reference* Bibles, as these enable the purchasers to search for themselves, by comparing Scripture with Scripture. An edition of the Bible in large, clear type, and *with references*, is much needed, and would be a great boon. With weak sight, and the wretched lights they use

at night, Spaniards find it very trying to study small type. Who will meet this case?

We have now voluntary agents in every province in Spain, men of all professions—one is a shopkeeper, another a medical man, clerks in government offices, in railways, a director of public works, a merchant, a shipbuilder—who aid in the distribution of the tracts printed here for the Religious Tract Society of London, numbering now close on 500,000. This society has indeed sowed bountifully, and will reap bountifully. Spain owes them much gratitude for what they have done, and we offer them our best thanks for their sympathy and liberality. From all parts of the country we receive accounts of the excellent effects produced by the distribution of the tracts. We give a few specimens from our correspondence.

[Here the writer gives reports from Leon, Ciudad Real, Saragosa, and Astorga; all prove the great interest excited by the tracts.]

The "London United Committee for promoting Christian work in Spain" have entrusted to the direction of my friend and myself two young evangelists sent out from London by them, and to be maintained at their expense. Though the descendants of Spanish Jews, the young men are both converts to Christianity; and there is something very touching and striking in the fact of their coming to this land to preach the Gospel to the descendants of those who so cruelly expelled their forefathers from the Spain they loved so well. This is, indeed, to return good for evil. We expect a very marked blessing to rest on the labours of these young men; there are indications of it already.

At length, after considerable difficulty, a house suitable as a mission centre amongst the poor has been rented, and, God willing, will be opened next week for prayer meetings on week-days and on Sundays, and also for night Bible-classes. To it are attached an evangelist and a colporteur, both Spaniards. It is the intention to have here, later on, a day and night school.

At Valladolid we have suffered a check. The house in which the medical evangelist was carrying on his work has been bought by a friend of the Archbishop, and notice to quit was at once given to our agent. It has been found impossible to secure other and suitable premises with permission to hold in them religious services, and these are therefore temporarily suspended. As on other occasions, we feel assured God will come to the aid of his own cause, and help us out of our difficulties. But at the same time we learn a very

encouraging fact. One of the young medical students to whom reference was made in the letter of the 15th February, was seized with typhus fever and sent home to his native village. The fever increased, and all hope of his life was abandoned. The priest, as usual, came to receive his confession, to give him the last sacraments, and prepare him, as is commonly said here, "to die well." The young man, however, as I gather from the letter which gives the preceding details, would not receive these, and requested "to be left alone with God." I well remember his telling me that in his heart he believed the truth, and that only one thing prevented his making a public confession—the fear lest his doing so should be the death of his aged parents. Yet he has had to make his confession before them, and in his own house. Who can say what are God's purposes of mercy to the young man? He may be another medical missionary.

From Burgos the accounts are good. Our godly colporteur is going on quietly gaining ground, winning friends to the cause of the Gospel. In March he sold 13 Bibles in Burgos, besides delivering 12 others to an agent we have there, and also 4 Testaments. Thirteen Bibles may look a very insignificant number to you, but pray remember that the place of sale is Burgos.

I close this, I fear, too long letter with a warning. I fear some of our English friends *expect* to see great signs and wonders. Such they will not see. We have, I am thankful to say, no revival scenes here; sensation we determine to avoid. The work is going on quietly but well. The seed is now being sown; hereafter the sheaves will be gathered in, most probably, by other hands than ours. *Our work*—yours and mine—is to sow in faith and patience, and liberally broadcast, over all the land, and then *wait* in faith and patience.

Yours very sincerely,

The following is extracted from letters from Seville:—

"*March 15th, 1869.*

"The Seville congregation consists for the most part of working people and their wives. The women are in large proportion, and come a good half-hour before service commences, with a view to secure a seat. Their pastor, D. Juan B. Cabrera, labours with much assiduity, yet cannot overtake the needs of so large a charge. His plain expositions of the Gospel are very acceptable. Were there four or six pastors instead of

one in Seville, each might have his crowded church. The place is thoroughly open, and needs only that the Christian Church, awake to its responsibility, step in and possess the land. It is the time to gather in the fruits of past years of labour. To change the figure—the flock is there, and wait only to be gathered into folds. It is perhaps not to much to say, that were it possible to devote to Seville the faithful labour of a little band of men in whom the Spirit of God dwells, a brief period would suffice to witness the city in its majority separated from the Romish Church, and many, doubtless, livingly united to Christ. God ‘hath much people in this city,’ is my feeling at every step, as I make my round of daily calls, or receive at my house those who come thirsting for the refreshing streams of the Water of Life.”

“*Seville, April 13th, 1869.*”

“I still address you from Seville, where the abundance of the openings in the Lord’s work have induced me to protract my stay. The church under D. Juan Cabrera’s care continues to enjoy much of God’s favour; and it is to be regretted that the accommodation is so limited, as well as that Seville does not enjoy other like faithful ministers. On the evening of Good Friday the Lord’s Supper was administered to about 180 communicants, including the faithful flock of years past, with some additions. Almost as many more found entrance into the place as spectators, and exhibited the deepest interest.

“The effort among the poor of San Bernardo is zealously sustained by Señor N. A. Marselau. In addition to his nightly adult classes, attended by 100 to 150 labouring men, he has now extended the benefit by forming young women’s classes at an earlier hour. He has also advanced from the general meeting hitherto held, by the establishment, on the Sunday afternoon of a distinctly religious service.

“The devoted British chaplain in Seville, Rev. L. S. Tugwell, who opened, at the end of March, a house for the English service, is labouring also for Spaniards, having commenced a Sunday-school, attended already by some thirty or forty children, both English and Spaniards, and having his plans in progress for the formation of an Anglo-Spanish day-school, which may prove a most valuable aid in the religious instruction of the young, and for which I hope he will not be allowed to want the necessary funds. Mr. Tugwell is anxious to see earnest English clergymen planted in Cadiz, Xeres, Port St. Mary’s, Linares, Huelva—in all which towns there is an

English population, but not sufficient to support a clergyman. Mr. Tugwell’s plan would be that those sent out should learn the Spanish language, and engage to work for Spain conjointly with their other duties, carrying on an Anglo-Spanish mission by means of church and school, as he himself has initiated in Seville.”

To the above may be added the pleasing information that, although the old Spanish law remains unrepealed prohibiting the introduction of all books printed in Spanish out of Spain, a special exemption has been made by the government at Madrid in favour of *The British Workman*. Upwards of 15,000 copies of this valuable little serial (translated into Spanish by our friend Mr. Smithies) have already been sent to Spain. These, it is anticipated, will find a ready sale, and can hardly fail to do a great deal of good, replacing, as we trust they will, the wretched pictures of the saints, &c. which now occupy the shop windows in Madrid and other towns.

Our readers may be interested in the following translation of order admitting the *The British Workman* into Spain:—

“*Ministry of the Interior, Second Office.*”

“In view of the petition presented by you to this ministry, under date of 19th of February last, the Executive Power, in the exercise of its functions, has thought proper to grant you the authorisation which you ask for, to introduce into Spain the periodical which, with the title of *The British Workman*, you issue in London. By order of the Executive Power, I communicate this to you for your knowledge, and such purposes as you please. May God preserve you for many years.

(Signed) “SAGASTA.

“*Madrid, March 9th, 1869.*”

“To Mr. Thomas Bywater Smithies.”

Contributions towards the work received by Rev. A. N. Somerville, South Park Terrace, Glasgow; Mr. T. Harvey, Moorland Terrace, Leeds; Mr. John Rew, Brown’s Buildings, Liverpool; Rev. H. Linton, Birkenhead; Rev. G. Carlyle, St. Philip’s Terrace, Kensington; Mr. H. B. Jackson, Manchester (address to Plate Glass Company’s Offices, 30, Brown Street); Mr Edward Pease, Darlington; Mr. Arthur Albright, George Street, Edgbaston, Birmingham; Mr. John Frank, Nugent Hill, Bristol; Mr. S. Southall, Briggate, Leeds.

Germany.

(From our own Correspondent.)

THERE is really little to communicate to you of ecclesiastical intelligence. Were I to enter into the questions of theology, I might show that the tendency in Germany, as regards those who really hold to our Reformation Christianity, is toward conciliation; but I shall not enter upon this subject now. I may take it up again, for I have been struck with the movement. But to notice details, I am glad to observe that the Wurtemberg Landes Synode is in favour of progress, and the state of Germany requires this. I do not mean the progress of the Protestant Verein, which appears to me opposed to the first principles of our Christianity. But the question is the entire dependence of the Church on the State. On this I think there is only one opinion in Germany—that it cannot continue.

You are aware that much has been done in Prussia toward the free development of religion. Neither Prussia nor Germany are prepared for disestablishment, and I should be the last to counsel such a course. The State Churches are really essential to the existence and extension of Evangelical Christianity; but the day is probably coming when it must be otherwise arranged. If not, there is a vast materialistic party, which in some revolution may sweep all religion away. But, blessed by God, his grace will prevent such an issue.

But I ought to have noticed the details of the Wurtemberg movement. Prelate Von Kapff is in favour of later confirmation. I admire sincerely the German confirmation system, so far as it implies a careful preparation for the Lord's Supper. I am of the opinion of Chevalier Von Bunsen, that German Christianity has not failed in this compared with most Christian countries. It has trained the young; alas that so many of the older fall away from the faith!

If you will allow me, I shall not dwell further on Germany, but on its Indian missions. Next to the mission to the Karens in the Eastern Peninsula, none has been more successful than that to the Coles. And it has owed all its prosperity to the genius of German Christianity, and to Gossner, the noble founder, preëminently a man of faith and prayer. Having read all the papers on the subject, I have no hesitation in saying, that the failing has been on the side of the older missionaries, Batsch, Herzog, Potenz, &c. It was probably a mistake of Gossner that he sent out comparatively uneducated men, and

I am informed that he regretted it before his death. The uneducated man may be as true a Christian as any other, but there is some danger of his being lifted up in pride. I do not pretend to give a formal judgment on the subject, but I think the names of Bethmann-Holweg, and Dr. Hoffmann, warrant us to conclude that they had sound reasons for their action. The missionaries had assumed an undue liberty, rejecting all the younger and educated elements sent to them. Now these were the very men suited for their work. Then, without consulting the society, they had acquired Zemindaree rights over considerable properties. Nor had they ever informed the Conservatorium or Committee in Berlin of these their actions. I hope that England will disavow all these aggressive and unjust acts. We have a great field before us in India, and we may well be thankful for the services that Germany can render, and is willing to afford, to help us.

ALLEGED MIRACULOUS HEALING IN WURTEMBERG.

A most remarkable story comes to us from the hills of Wurtemberg. In the little poverty-stricken village of Erlaheim, celebrated heretofore for its manufacture of vitriol, there is now an excitement "unparalleled in Wurtemberg annals." Two or three months ago a new vicar named Schottle, was sent to the village. He was a man of nearly fifty, and soon gained the sympathy of his people. The report soon spread that the vicar possessed the power of healing diseases in a miraculous manner, the consequence of which was that the little village of Erlaheim was quickly crowded with the crippled and diseased of all ages, sizes, sexes, Catholics as well as Protestants, Jews and unbelievers, and now even the neighbouring villages cannot accommodate the crowds that are daily brought by the stage-coaches. A gentleman who lately visited the scene has given the following description of his visit in the *Swabian Mercury* :—

"The pilgrims to the Vicar of Erlaheim," he says, "have increased in number to an extent far beyond anything ever heard of in Wurtemberg. During a business journey I had the opportunity personally to be convinced of this. Exactly at 11 o'clock the door of the parsonage opens, before which a great multitude of devout 'diseased' are found, who have been waiting for a long time. And what a multitude! The space immediately around the parsonage cannot contain all the faithful, so that the streets to the

right and left, wherever there is a space, is filled up. The number of those present was at least eight hundred. The clergyman began with an address and closed his words with a benediction. Then each individual was allowed to come forward, and was asked for his name, condition, disease, &c. Then each received a small flask of oil—consecrated oil—for external application. It appeared like olive oil. As to how this is brought into casual connection with the healing of the disease I am not able to say; still the clergyman assures that it is not the oil which has the healing power, but faith.”

The belief in his power of healing is widespread; an eight-horse omnibus comes crowded from Rottwell to Erlaheim daily. Many come from Pforzheim, and even from Basle pilgrims have arrived, and still the throng has not reached its culminating point. The number arriving daily is estimated now at twelve hundred. The ecclesiastical authorities have already taken steps in the matter, and the vicar has had notice of removal, but the poor people of the village and neighbourhood sent a deputation of church members to Stuttgart to endeavour to procure the recall of the order, but with no results. The character of the vicar is everywhere praised. He formerly charged the sum of six kreutzers (three or four cents) each for the oil, but now only a box is open to voluntary contributions, which is in part applied to the purchase of oil and in part devoted to beneficent purposes.

Switzerland.

(From our own Correspondent.)

WE have just passed, at Geneva, through a crisis, in reference to which I think the friends of religion will bless God, and have blessed Him, as for one of those storms which restore the clearness of the atmosphere.

There is at Neuchâtel a French professor, M. Buisson, who, after having been an orthodox Protestant of the FREE Church of Paris, has become one of the most ardent votaries of what is called Liberal Protestantism, a system that denies all Christian dogmas.

His inclination this way was unknown, till quite suddenly, in December last, he announced a public lecture on the religious instruction of children; and this lecture, much to the surprise and indignation of most of the hearers, was entirely occupied with an attack on the Old Testa-

ment, from which volume, according to M. Buisson, children can only derive false and dangerous ideas of God, man, and morals.

For answers to this discourse we had not long to wait. Both by lectures and popular writings, several pastors and laymen, vigorously supported by all the sound part of the population, took in hand the cause of the Bible, corrected erroneous views which had been entertained respecting it, restored the word of God to its true place, and recalled to mind all its claims to the respect and gratitude of nations and individuals.

But M. Buisson took one step further; he quitted the Old Testament for the New, and in two fresh lectures expounded the principles of that which he termed Liberal Christianity. His fundamental principle was “No more dogmas.” The ideal he proposed was, a church that should continue to call itself Christian, and nevertheless should admit any man disposed to labour towards the moral perfecting of humanity, whether he were a Jew, a Mahometan, a Pantheist, a materialist, or an atheist.

In reading this, many of your readers may imagine that M. Buisson has not said so much, but that I say it, drawing inferences from his premises in my own way. But this is by no means the case. There has been formed at Neuchâtel, under his government, an association which aims at realising his ideas, and this association has published a pamphlet in which the principle I have quoted is expressed with the utmost precision. Jews, Mahometans, Pantheists, materialists, and atheists are invited to become members of the new church; and that church is defined as follows: “We want a church, but without a priesthood; a religion, but without a catechism (without dogmas); a worship, but without mysteries; a morality, but without theology; a God, but without a system, that is to say, a God who may, by some, be considered as a First Cause, by others as an absolute Substance, by some as an immutable Law, by others as a free Will.” Here we have a God personal or impersonal, hearing prayers or not hearing, material or spiritual—if you like, existent or non-existent; that is to be the God of the Liberal Church.

Such are the doctrines M. Buisson came to preach in Geneva. In his first lecture he reproduced his attacks upon the Bible; in the second he preached Liberal Christianity, and strenuously demanded the establishment of that strange church of his. I must in justice to him add, that M. Buisson speaks on the latter point like a

man thoroughly convinced. He believes in the possibility of this church; he believes that the study of the good, and the worship of virtue, will be capable, without any religious idea to aid them, of creating and maintaining this institution.

Unfortunately, the way in which his exhortations on this subject were received, showed of itself how much he was mistaken. As long as he spoke against Christian dogmas—against the Christian church, the hearers who had come to applaud went on applauding him enthusiastically; but when he ceased to demolish and attempted to reconstruct, urging those very men, in the name of morality, of perfection, of the good and the beautiful, to become members of the new institution, his words were received with a freezing silence, after which some said, “It is a sermon.”

It was announced immediately after the second of these lectures, that two pastors would publicly reply to them in the very hall in which they had taken place. This hall is a vast circus, and may perhaps contain more than two thousand hearers.

The first of these pastors, M. Edouard Barde, had undertaken a reply to the lecture on the Bible, or rather, against the Bible. This he did with all the erudition of a man to whom biblical questions are familiar, and with all the zeal of a Christian defending the “book of God.” Hence, in fact, although many friends of M. Buisson were interspersed in the audience, the orator was frequently interrupted with the heartiest expressions of approval. In spite of all modern negations, the Bible has remained dear to the Genevans, and not merely to those who make a serious profession of Christianity, but to many who are ordinarily indifferent. They recollect that it formed the standard of their ancestors; they wish this to remain the standard of their church and of their country, and they will never allow it to be torn to pieces. One passage was particularly applauded in M. Barde’s speech. M. Buisson had attacked, among other things, that title of “God of Hosts” which is often given to God in the Old Testament, and found out in it an immoral designation. M. Barde vigorously impugned this censure by considerations drawn from the history of Geneva. It had been so often delivered, against all human likelihood, from the hand of powerful adversaries; so often had it been victorious in wars where it seemed to have everything against it, how could it refuse to recognise God as a God of hosts—a protector of the feeble against the strong—a giver of victory

to the humble—a sublime upholder of those who fight for His cause.

The next day M. Bungener replied to the second lecture,—that in which the principles had been exposed of the so-called Liberal Christianity. In the first part of his discourse he showed that all that could be reasonably desired, in respect to religious and theological liberty, has already been several years established at Geneva. To go further than this, to abandon evangelical doctrines, or to open the door to those who would abandon them, is what Geneva will never do. In the sequel he exposed the inconsistencies and impossibilities of Liberal Christianity, and of the church it was proposed to establish. Must not the very name of Christianity, which it is desired to retain, become hereby an illusion or a falsehood? Is this wide entrance really so wide? Could a single Christian ever enter by it? Could this church ever have a ritual? And if a few men, as M. Buisson for example, imagine that it might live and prosper, and elevate its members to a moral position, such as Christians do not always attain, is it not because they are still imbued, without knowing it or wanting it, with the lessons of that Gospel, which can alone inspire men with a true morality, with noble sentiments, and with strength to contend against evil?

Altogether we have to thank God for having called us to these debates. M. Buisson conquered none but men who had been half won over already to unbelief; and among these, even, there were several not insensible to the pleas for the Bible and Christianity. Believers were confirmed and encouraged, and our Easter was celebrated with a zeal by which all friends of the Gospel might have been gladdened.

Italy.

THE Rev. Henry J. Piggott, of the Wesleyan Mission, writes of Spezzia, Vicenza, and Noventa:—

In former letters I have mentioned the importance and the wants of the work at Spezzia. For some years, a number of public works—the dredging of the Gulf, the construction of an arsenal, the opening of a railway along the coast to Genoa—have drawn to this place a multitude of workmen from all parts of Italy. Add to this the visitors who come thither in the summer and autumn, to refresh themselves with the baths and the sea-air. The maintenance of such a station

as a centre of mission agency assumes an importance not to be measured by the size of the place itself, nor by the visible local results obtained. For some years now, Signor Lissolo and his good English wife have been labouring there with much zeal and wisdom; and not without signal proofs of the Divine approval and blessing. A church of some thirty communicants has been formed, a day and evening school established, and a congregation gathered. Many of the scattered English and Swiss, not only at Spezzia, but round the borders of the Gulf, have come to regard Signor Lissolo as their pastor. Several remarkable cases of conversion have taken place amongst the operatives from distant provinces. And both in the doctrines preached, and in the church order established, Signor Lissolo has been faithful to the experience he acquired during his two years' training in our churches at home and in Switzerland.

One great hindrance, however, exists to the work at Spezzia, the straitness and wretched position of the preaching-room. It is surrounded by low taverns, in which sailors from all lands curse and swear, and get drunk, and fight, and brawl, to the terror of all passers-by. Not unfrequently in the solemn worship of God has the congregation been disturbed and terrified by the irruption of one or more of these wild Bacchanalians. In the summer a yet worse invader is the filthy odour that reeks up from the refuse and ordure flung out into the adjacent streets and courts. To the evening services women can scarcely get at all, and of the men only those who have very strong nerves or very fervent zeal. And yet it is simply impossible to find for hire any other room. The influx of lodgers is so large in proportion to the size of the town, that it is only at high rates, and with difficulty that even a private family can find a habitation. During the summer months multitudes of the workmen pass the night under the porticoes of the streets, or on the benches in the public gardens. The only way by which better accommodation could be had for our religious services would be by purchase or building. The building would always represent the worth of the money, and be a security for the principal. At Spezzia the congregation itself would cordially co-operate, and by personal contributions, and subscriptions from friends, would raise a fair share of the sum required.

About an hour's ride from Padua, on the Milan line of rail, lies the town of Vicenza, famous as the birthplace of Palladio, and adorned with

many a palace and public building, designed by the genius of that great architect. Here, some nine months back, we commenced a public service by means of a supply from Padua, holding our first meetings in the upper room of a café. After a while, we hired a fine large hall in a building formerly belonging to the seminary of the diocese, one of the last unfinished works of Palladio himself. But here an unlooked-for catastrophe befel us. The present proprietor of the edifice, who had bought it of the directors of the seminary, had unfortunately only paid up a part of the purchase-money, conceding to the vendors, as security for the rest, a mortgage on the entire premises. From us he had foolishly concealed the fact, or of course we should never have dreamt of pitching our camp on ground so undermined. In fact, the week after our opening service—at which, besides a great crowd of the curious public at Vicenza, our Padua church turned out almost bodily to assist—notice was served on the landlord, that if his contract with us were not at once cancelled, the mortgage would be foreclosed, and the law have its course. About six weeks afterwards we were able to purchase a disused Catholic church, for a sum so small, and with so long a protraction of the term of payment, that the burden on the funds of the society will be no more than that of an ordinary rental. This church anciently dedicated to St. Ambrose—is the first ecclesiastical property we have acquired in Italy; the one at Padua being as yet only rented.

Beyond Vicenza, towards the south, stretch the pleasant Euganean hills, immortally associated with the poetry and tomb of Petrarch. Embedded in these lies a large village called Noventa. Hardly had we commenced our services at Vicenza, when the evangelist received a pressing invitation to pay a visit to this mountain village. The invitation came through a certain Francesco Dovigo, who for many years had been priest and schoolmaster of the village, but who, long suspected and troubled for his liberal opinions, had seized the opportunity presented by the first departure of the Austrians to throw off the clerical cassock, and re-enter the ranks of laical life. Not content with inviting the evangelist, Dovigo set himself diligently to prepare the minds of the people for his coming—labouring according to his lights, and with such success—being a man much beloved and esteemed by the whole country-side—that, on the arrival of our young and zealous brother Bossi, not only in

Noventa, but also in the neighbouring village of Sossano, a numerous congregation was found ready and eager to hear the Gospel message. From that day to this, Signor Bossi has made a weekly round, not without much personal fatigue and sacrifice, to the three stations, Vicenza, Noventa, Sossano; and finds in each a fairly numerous and sympathising auditory. Of Noventa, Dovigo told me the other day that the whole aspect of the place was changed; that in the cafés and taverns, instead of the cursing and swearing, and foolish and obscene conversation, which in former days was almost all that could be heard, oaths and ribald speaking had almost ceased, and hours together often passed in earnest talk of Christ and his Gospel, and the difference between popish error and evangelical truth.

Turkey.

MR. WHEELER, author of "Ten Years on the Euphrates," gives in the *Missionary Herald* an account of what he has seen on his return to his field of labour. He finds the spirit of dependence on God alone growing among the pastors and churches. He gives an account of the charge to the pastor given at the ordination of a young man in Palu by the native pastor of Harpoot. Alluding in a touching way to the youth of the candidate—"the youngest among us on whom hands have yet been laid for this high office"—he went on to say that two memorials would be constantly before him to aid him in remembering his duty. Pointing towards the Euphrates, which flows at the foot of the hill on which the city is built, he said, "This river witnessed the expulsion of Adam from Paradise, because he forgot the high dignity and responsibility of the position in which God had placed him, and sought his own selfish indulgence." Again, pointing up to the lofty castle-crowned height which separates the two portions of the city, and one of whose caves, dug in its rocky summit, Armenian tradition makes the residence of Mesrope, the saintly man who, many centuries ago, gave the nation their alphabet and Bible, and dwelling for a few moments on his history and character, and especially his self-denying, self-forgetful labours to elevate his people, he added, "He only is worthy of remembrance on earth who forgets himself," and went on to urge his young brother to give himself wholly to his work with such a spirit of self-forgetfulness.

The Missionary Union of the Churches in

Eastern Turkey sent last fall seven of their own native missionaries to labour during the winter in Koordistan. The work excites deep interest in the community, and considerable sums have been given for it by Armenians who have no sympathy with Protestantism, and it promises to bring Protestants and Armenians into closer Christian union. Many, who formerly accused the Protestants of dividing their nation now say: "We were mistaken; they are rather uniting it by bringing back those who, by losing our language, were lost to us."

India.

THE *Bombay Guardian* states:—On the fortieth anniversary of the Rev. Dr. Wilson's landing in India, about 1,200 Europeans and Natives, ladies and gentlemen, assembled in the Town Hall to present this distinguished missionary with a testimonial of their high regard in the form of an address, accompanied by the present of a silver salver and the sum of Rs. 21,000 subscribed by the public of Western India. H. E. the Governor presided and made a very appropriate address to Dr. Wilson, introductory to the address of the citizens, which was followed by a reply from Dr. Wilson, and by laudatory remarks from the Hon. A. D. Sassoon, and Dr. Bhau Daji. The address of the citizens refers to the following features in Dr. Wilson's mission-life; his successful acquisition of the vernaculars; his itineracies; his large acquaintance with the past and present of India; his early and active interest in female education; his connection as founder and principal of the first educational high-school in Bombay, not Governmental; his establishment of public lectures in English for Natives and Europeans.

The address proceeds to notice the share taken by Dr. Wilson in the formation of the Bombay University, of which he is now vice-chancellor. It refers to the larger works published by him, "On the Parsee Religion," "Lands of the Bible," and "Suppression of Infanticide."

Dr. Wilson is shortly to visit Calcutta, Northern India and the Punjab. He expects to visit Europe next year.

THE DHERDS.

This is one of the most degraded of the sunken and oppressed castes of India, but they are greatly desiring education for themselves and children.

Mr. Rea, a missionary employed by the Presbyterian Church in Ireland, writes :—

“To meet the immediate want, and to show the people that I was at least as much in earnest about their welfare as they were themselves, I at once pitched a tent at the village, and opened a provisionary school in a little room at present in our hands. The beginning was most encouraging; and already about thirty boys have learned to read, and are progressing as satisfactorily as can be expected from the bleak and barren nature of the mental soil cultivated. The teachers lived in the tent till the rains came, when it became imperative to seek the protection of a roof. I then sought for a house in the village suitable for a dwelling—indeed we had been seeking it from the first—but so strong was the hostile current among the upper classes that no money could procure a shelter. The only resource then left us, was for the teachers to take up their abode in the school-room until the return of the dry season would again permit the use of a tent. or the building of a new school-house remove all difficulty. If one only allowed his eyes and nose to take the bearings of this little school-room, in which the teachers have passed four long dreary months, he would be convinced that nothing short of an all-controlling sense of duty could keep a man of any kind of refined feeling in such a miserable abode. The school-room, sleeping-room, kitchen, and parlour are one. It is situated in the very centre of the Dherd division of the village, and is surrounded by all that is offensive and disgusting to every sense of man, both corporeal and mental. These people feed largely on carrion, and have not the remotest idea of either the theory or practice of scavenging, except what is shown them by the merciful deeds of the dogs and vultures. I have many times, with averted eyes, passed by, just when carcases were being apportioned to the surrounding crowd. This is bad enough, but the filthy language that is constantly bandied about among the inhabitants is infinitely more disgusting to a Christian mind. The room itself is about ten feet by fourteen feet, with a low, mud, rat-holed wall cutting off a useless section of about ten feet in area. In this room our teachers have been living, and when examining the school and conversing with the people who would assemble, I have spent many days in it myself. I should naturally be inclined to make my stay in such a retreat as short as possible, but the heat of the sun, from nine in the morning till four or five in the evening, makes it im-

possible to shorten the visit. Besides, every time I go, the people crowd into the house to watch the examination of their children, and to receive instruction themselves. The furniture and other accommodation I usually enjoy are a broken chair and the floor for tables, a native rope-bed for a couch, and a dish of rice and vegetable curry serves the purposes of a dinner. If the luxury of a smoked cup of tea, or a plate, or spoon, or knife be enjoyed, I bring the articles with me in my pocket. Even in the tent, annoyances have not been wanting. During the hot season, when the sun seems determined to burn up every living thing, the spending of a day under simple canvas is not to be desired. I have seen the hot dust blow into the tent so thick and penetrating that I was obliged to have a cloth held before me while I ate my meal, and even then the sand was gritting between my teeth throughout the process! The new school will, however, remove much of this unpleasantness; and if God be pleased to bless us in our attempts to raise such a sunken and demoralised people, we shall have good reason to rejoice over all our little hardships.”

Assam.

THE country known as Assam lies on the north-eastern frontier of Burmah, and from that frontier stretches across the plains of the Brahmaputra, from 70 to 100 miles in breadth, towards the Himalaya Mountains. Our Baptist friends have a very successful mission in this country. Mr. Stoddard, one of their missionaries, commenced his missionary touring early in November, on the bank of the Brahmaputra, visiting some places where a missionary had never before gone. In some of them the heathen priests accepted Christian books, and promised to embrace truth wherever found. The *Macedonian* adds :—

“In a village ten miles from Gowaipara, nine were baptised, the firstfruits to Christ in that place. At Damra, the seat of a great Garo market, where thirteen were baptised last June, Mr. Stoddard baptised ten more in December, and administered the Lord's Supper. Twenty-eight Christian Garos were present at the solemn and interesting occasion. Only six or eight of the number had ever before witnessed such a scene. These disciples are from villages one, five, fifteen, twenty, and forty miles distant. The Spirit seems to be moving on the hearts of the people, though some ridicule and persecute.

China.

THE *Spirit of Missions* contains a very interesting letter from Bishop Williams, of the American Episcopal Mission, dated Shanghai, in which he thus speaks of Mr. Burlingame, the American minister :—

“Mr. Burlingame has always been very kind and friendly to our missionaries at Pekin, and has shown his kindness to me personally in giving me a circular letter, stating my object in coming to China, and recommending me to the kind offices of all mandarins from whom I may require assistance. It may prove of great value in my efforts to establish mission stations in the interior. He tells me that Wun Tsiang, the present prime minister, is very well disposed towards Protestant missionaries, and says he wishes they would come in larger numbers to China, as they are engaged only in doing good. More than once, when Dr. Williams, and also when Mr. Schereschewsky acted as interpreters, he has spoken thus favourably of Protestant missionaries, and expressed the wish that more would come to the country. He looks on the Romish missionaries in a very different light, regarding them very much as political agents.”

New Hebrides.

MR. PATON, of the Reformed Presbyterian Church gives a graphic account of his work in the Island of Aneityum. We see again the plots of the Queensland kidnappers :—

Let me try to give you a short outline of our work on this island since the *Dayspring* left for the colony last year.

After the visit of the boats of a trading vessel, a severe epidemic broke out among our people, in the form *diarrhœa and sore throat*, which cut off thirty-three persons, and left many greatly weakened, three of whom have died since, and more are likely to follow. This is a great reduction of our small population in so short a period, but against this there have been twelve births—ten of the children doing well.

The boats of this trading vessel got a man and a boy from this island induced to go with them, from whom they learned that an Aniwa canoe was at Tanna. They went there, sent in a boat, asked for the Aniwans, and showed a letter they said Mr. Paton had written, enjoining them to bring all the Aniwa men home quickly to Aniwa. Only one young man and his Tanna companions fell into the trap, went on board, and have been

no more heard of. The others got home soon after in their canoe with this sad tale, which spread sorrow through a district, and left two wives and their children in a worse condition than if their husbands had been dead. The people were very angry with me, but I assured them I did not write such a letter, or speak to the captain on the subject; and as five men had been got away by deception some time before, in a vessel supposed to be for Fiji, in sorrow they compared the two cases, and said—“Missi, we never go to your country to steal your people; it is hard that your countrymen should come and steal our people. You must write and see if Queen ’Toria cannot prevent them.”

A boat from a similar vessel, belonging to the same company in Queensland, called here lately. Those in the boat told the natives that their friends who were taken away last year were in Sydney, and that the vessel was going direct there to bring them all home to Aniwa, and they had requested their friends to go in the vessel and help them to bring home a great quantity of property that they had got. This story, with the promise of plenty of tobacco and food by the way, had succeeded so well that the boat was full of young men going to seek their friends and see Sydney, being assured that they would be brought straight back, when, accompanied by two of the chiefs, I arrived at the place. The natives told us the story, and assured us they would come straight back with the vessel, and bring all the men back who were formerly taken away. However, the party in charge of the boat informed me that they were going to Queensland. I told the chief that that the vessel was not going to Sydney, but to Queensland, and if the young men went they would not get back again, as the vessel was a man-stealing vessel, and the story was a fabrication to deceive them. The chiefs informed the young men, who instantly cleared out of the boat, and I had difficulty in preventing them from using their muskets in revenge; however, the boat cleared off in quietness. I asked the white man in charge of the boat the name of the ship; he said, “I do not know it.” I asked the captain’s name; he said, “I don’t know.” I then asked the others in the boat, and got similar answers from three men. As there are only two places on Aniwa where boats can approach the island, I have resolved that when such boats come in I will be present to prevent the islanders from being deceived; then if they go it is their own fault.

On account of the thirty-six persons who died

on this island, and those taken away by the men-stealing ships, the attendance on public worship was considerably reduced for awhile, but we have now generally about 100 present at the church at our house every Sabbath. I have other two stations at which the attendance is about forty, and one village at which it is about thirty; so that with a very few exceptions the whole inhabitants now attend worship, and are willing to be instructed; and I may say many are very anxious for instruction in spiritual things, and all behave very well.

Let me state a few things to show you that, though the inhabitants of this island have professedly given up their idols and become Christians, and even are generally willing to be instructed in the knowledge of Christianity, and many of them anxious for such instruction, and kind and respectful to us, yet having so lately emerged from such heathen darkness, and age-rooted practices and superstitions, some unforeseen trivial event might suddenly throw them all into war, and for a time upset our work; but God has mercifully preserved us from it hitherto.

We had two attempts to get up heathen dances, but both proved failures.

Two cases of infanticide lately occurred: the one, a young man who had been jealous of his wife, and in revenge buried her male child as soon as he was born.

The other, an old woman who had lived with her husband for many years, and though they had no children before, she rolled up her healthy male child soon after it was born, and cast it into the sea before her husband or any person knew who could prevent her.

A few bad young men have made many attempts to get different parties provoked to war, but through God's blessing on our efforts war has been prevented, and all goes on quietly.

On account of a general excitement, caused by the parties contending for a nice-looking young widow, and for other reasons, I was unable to attend the annual meeting of our mission this year. However, a bold young man got three men to assist him at night, and eloped with her, though by general consent she was consigned to the brother of our nearest chief. Next morning all her friends met and destroyed the plantations and property of the man. Hearing what was going on, I went to the party taking revenge, and got them to promise to destroy no more, and let him keep her if they would now live in peace. I then walked about three miles, and found the young

man, the woman, and the three men who had joined him, sitting with their muskets ready, waiting an attack from her friends. I urged them now to behave quietly and wisely, and I believed no one would harm them; but if they attempted to fight they would undoubtedly be destroyed. They followed my advice, by which war was prevented. But at the first visit after of the *Dayspring*, both parties met at the boat-landing. The mass of the people feared no harm and went unarmed, but the man who had eloped with the woman, and his small party, came with their loaded muskets, and after the boat left, a few high words passed between them and some of our village people, when one of them ran a few yards off and levelled his musket at our good friend, the old chief Namakai. I was at the chief's side with our little boy in my arms. The musket snapped and did not go off. In an instant I set down the child, sprang forward, seized his musket, took off the second cap, and after a slight struggle he gave it up to me; then, by the assistance of an active Aneityum teacher and of a powerful native, we succeeded in uncapping and in keeping them from being able to cap again the other three muskets, for they were in a group. Being thus thrown into confusion, by a little kind counsel their wrath abated, and they promised to go straight, quickly, and quietly to their village about a mile off, when I gave the man back his musket, and got them fairly on their way. When it began we were surrounded by natives, but when I turned after they left, not a person was to be seen but the old chief standing where I left him, and the other Aneityum teacher looking from behind a tree at a distance, with my little boy in his arms. We now hastened to the mission-house, but before we had got half way we met every man and boy on the island infuriated and armed. It had spread over the island, as if by telegraph, that they had attempted to shoot me also, which was not the case. I seized a young chief and held on, and by the assistance of the chiefs, Namakai and Nesway, we closed up the path, and with great difficulty succeeded in getting nearly the whole party to turn back, and talk over it at the mission-house. When we met them they were all running at full speed, and a few of the young men ran on, but Nesway followed and brought them back. I did not think it possible that all the men of Aniwa could have been so transformed and maddened in such a short period, but on our way back they picked up their clothes, which they had all thrown away in their fury, for, like David

with the armour, they had not proved them in such circumstances. After talking over the whole affair and giving my advice, I left them, went and cut down some four or five bunches of bananas, which, with four other bunches, and a large basket of oranges, just sent us from Mr. Inglis, I took and laid down in the centre of the party. They then agreed not to fight, but receive the present of food, return to their houses in peace, and plant the orange seed all over the island. Next morning one of the chiefs, Tapata, sent a present of a large fat pig to every village on the island, except the one in which the offenders lived; and all agreed, as they worshipped Jehovah now, they could not fight except in revenge for murder. On the following Sabbath all the offending party, except one man, came and sat down outside the gate leading up to our house, and sent the Aneityum teacher to ask if I would allow them to attend church as formerly. I replied, "By all means come to church, but without arms." Nearly all being at church, I tried to advise and warn them affectionately and faithfully, and after worship all agreed to let the man keep the woman and live in peace, and "be strong and worship Jehovah." A few days after, the man who attempted to shoot our old chief brought him a very large fat pig, and a present of bananas, as a peace offering; they wanted to give me one also, which I declined. The chief gave them a large one and a quantity of bananas in return; and after they had gone he said to his people, "Now, Missi saved my life and prevented war, and I am going to give him this large pig." His men ran and brought a yam each, and laid them down beside it, when he sent for me, and, expressing his gratitude and affection, which was shared by his people, he presented them to me. I accepted their present, thanked them, and laying aside the yams said, "I will take these and you will take the pig, and go and kill it, and make a feast for yourselves this afternoon." After much pleading on my part they agreed to this arrangement, when I gave them a small present of clothing in return, which they as reluctantly accepted. And since that, the whole party have attended the church regularly, though a young man, after a long sojourn on Tana, returned to Aniwa, and with his companion went and shot twice at the man who eloped with the woman; but they were severely reprov'd, and warned that, if they shot him, they would be shot in revenge by all the people, so that we hope this is the last of it. This occurrence shows how little our natives

generally are to be depended on, and how easily, by the act of a foolish person, all might be involved in bloodshed; but it also shows how, under the severest provocation, the old chief Namakai and his friends, with the mass of the people were determined to stand by us and the worship. His constant declaration was, "We are Christians now—we cannot fight." Oh for every individual to be brought under the enlightening and sanctifying influences of the Holy Spirit! and oh for something like right government to be established among them! for now they act very much on the principle of every man and boy doing what is right in his own eyes, but the influence of the Gospel only, and time for it to operate, will cure these dreadful evils.

Sandwich Islands.

THE statistics of the mission of the American Board at the Sandwich Islands show that during the past year 827 new members have been added by profession to the churches, while they have lost 661 members by death, and 109 by excommunication. This shows a net increase of 57, notwithstanding the fact that the population is not increasing, and the king and court are ill-disposed to evangelical effort. The total membership is now 17,397. The Micronesian Mission has received 144 members, and lost 32 by death and excommunication, giving now a membership of 445. At the Marquesas Islands 47 additions are reported.

South Africa.

THE *Missionary Record* thus describes the sermon of a Kaffir preacher, Tiyo Soga, of the United Presbyterian Mission:—

"He had a noble audience. The church was crowded in every part by a most picturesque assembly of red-painted Kaffirs. To his left sat the men in their red blankets; to his right were the women in full dress, with their skin karosses on, whilst their heads were decorated with such numerous and varied-coloured ornaments as would baffle the most skilful pen to describe. It was such a discourse as only Tiyo Soga can preach to these sable countrymen of ours. He spoke to us of the name that shall endure for ever, and we listened with bated breath to his eloquent appeals. The only fault of his sermon was its brevity. The two chiefs of the tribe were present, besides many petty chiefs. Oba was heard to say, 'There is

something in what we have heard just now. Buy European clothes, and enter these churches, and listen to what these teachers say, and never again say that we, your chiefs, stand in the way of your embracing the Gospel!' Kaka, an old chief, a thoroughly hardened sinner, said, as he walked out of the church, 'What is this? the son of Soga has brought a dimness across our eyes to-day, and we are quite unmanned.' Another said, 'If these words do not awaken us, I pronounce ourselves the most incorrigible of people. I never knew that Soga was such an orator.' This sermon was delivered at the opening of a new church in Henderson, Kaffraria."

United States.

ANNUAL MEETING OF THE WOMAN'S BOARD.

THE Woman's Board of Missions held its first annual meeting in Mount Vernon Church, Boston, on Tuesday, January 5th. Notwithstanding the state of the weather, over six hundred ladies were present, many from out of town.

After the devotional exercises, conducted by the president of the society, the annual reports of the secretary and treasurer were read and accepted, and extracts from the correspondence of the board with its own and other lady missionaries were listened to with the deepest interest.

The meeting proceeded to the election of officers for the ensuing year.

Miss Proctor, missionary teacher at Aintab, Syria, then addressed the meeting, and spoke of the increased demand for the labours of Christian women in all parts of Turkey; the suppression of rebellion and robbery in many mountain districts, which now renders it safe for women to carry the Gospel to these places; the softening of old prejudices, and the change in public opinion in regard to female education, which calls for the establishment of schools in nearly all the large towns and cities. To meet this demand, an increased number of labourers is required. This involves more of self-denial in contributing for their support, and more of sacrifice in giving up the most gifted daughters for this work. Is it too much to ask the *best* for Christ?

Mrs. Dr. Anderson advocated earnestly the plan of enlisting every female church member in New England and the Middle States to aid in this work.

Mrs. Bowker said, *We have pledged ourselves to the support of seven missionaries and eleven*

Bible-readers, and we are asked to send more. Therefore our contributions must be largely increased. Those who can give but little can secure, by their prayers, a larger blessing on that little.

No single ladies are sent out by the American Board, directly or in behalf of the Woman's Board of Missions, till every arrangement has been made with the missionaries on the ground, to secure them proper protection, a home, and opportunities for labour. The happiness and comfort of all parties must be carefully considered. Any other course would be hardly less unkind, to say the least, to the missionary family than to the lady sent out. In some instances the presence and care of a single lady would seriously embarrass the family of a missionary, or take up time that cannot be spared; in others the way may not be open for labour. If some families suffer from a different course, pursued by other societies, it is not the fault of the American Board.

The *Manual of Presbyterian Foreign Missions* gives a summary of Protestant missions throughout the world, according to which there are 571 Presbyterian foreign missionaries, of whom 275 are from Germany (German Reformed, probably), 71 from the American Old School, 43 from the New School and under the American Board, 86 from the three branches of Scotch Presbyterianism, 10 Irish Presbyterian, 9 English Presbyterian, 21 from France, and 14 each of the American United Presbyterian and Reformed (Dutch). To the Congregationalists the same authority credits 399 missionaries, of whom 156 are under the London Missionary Society (but of these "some are Presbyterian"), 102 under the American Board, 69 are English Baptists, and 59 are American Baptists. Of 340 Episcopal missionaries, the United States send out 19 and England 312. The Methodists are credited with 279, of whom 74 are from America and 205 from England. In all there are 1,777 Protestant missionaries; of whom 533 are in India and Ceylon, 277 in Southern Africa, 217 in Guiana and the West Indies, 196 in the Islands of the Pacific and the China Sea, 133 in China and Japan, 132 in Western Africa, and 89 in Western Asia. The large number in Southern Africa and in other British colonies includes many Episcopal pastors of feeble churches of English settlers, who are not really foreign missionaries.

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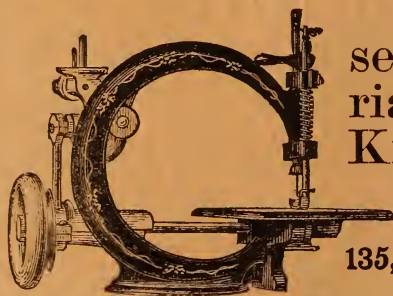
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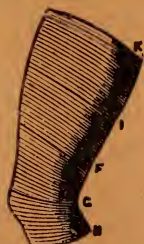
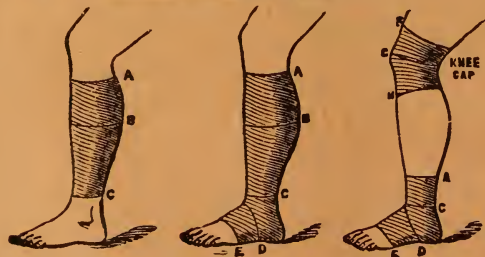
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